

Our Cover
Is Christmas in Mother Goose Land—
actually in the Christian Orphans' Home,
St. Louis.

Speaking of Christmas
There's the thing of presents! We all
give them and get them—some with de-
light, some otherwise. Why not resolve
this Christmas to give "with a purpose"?
Something that will not only delight your
friends at Christmas time but a gift that
will interest them the whole year through
and, in addition, redound to the benefit
of countless others.

Yes, of course, it's **WORLD CALL**; it just
naturally suggests itself when we get down
to brass tacks about this thing of giving
with a purpose.

Honors for our Missionaries
The November number of the *Mission-
ary Review of the World* contains two ar-
ticles of particular interest to Disciples of
Christ. R. A. MacLeod of Tibet has the
position of honor in the issue with an il-
lustrated article on "A Perilous Journey
from Batang," and Herbert Smith of
Africa is the contributor of another lead-
ing article on "On the Edge of African
Mentality," illustrated with pictures made
by Dr. G. J. P. Barger.

Simultaneous Bible Readings
Beginning on New Year's Day, our
whole brotherhood will start a simultane-
ous daily reading of I and II Corinthians
during January, a chapter each day, and
the Gospel of Mark during the first six-
teen days of February.
I and II Corinthians contain thirty-one
chapters and are bound in a single copy,
which sells for one cent each; the Gospel
of Mark sells for one cent each also. Fol-
lowing the reading of Mark in February,
the churches will use "The Fellowship of
Prayer" booklet. This booklet contains
daily devotions to be used from February
17 to Easter, March 31. Thus is provided
a daily reading and devotion from New
Year's to Easter for all our churches.

Next Month
We are celebrating our tenth birthday
with a party! If you enjoy parties for
the fellowship, you'll revel in this one,
for fellowship in each other's joys and sor-
rows abounds on each crowded page; if
you go for the diversion, where better
could you find it than on mountain passes
into Tibet into which this travel-party
will take you; and if you go simply for
the refreshments, whether you admit it or
not, there's nectar to be sipped along
with the most wholesome food for thought
that ever appeared on any banquet table.

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PUBLICATION COMMITTEE

H. B. HOLLOWAY DAISY JUNE TROUT
H. O. PRITCHARD JOHN H. BOOTH
PERCY WOOD

W. R. WARREN, *Editor*

BESS ROBBINS WHITE, *Associate Editor*

ROSE STEPHENS RAINS, *Office Editor*

L. MADGE SMITH, *Circulation Manager*

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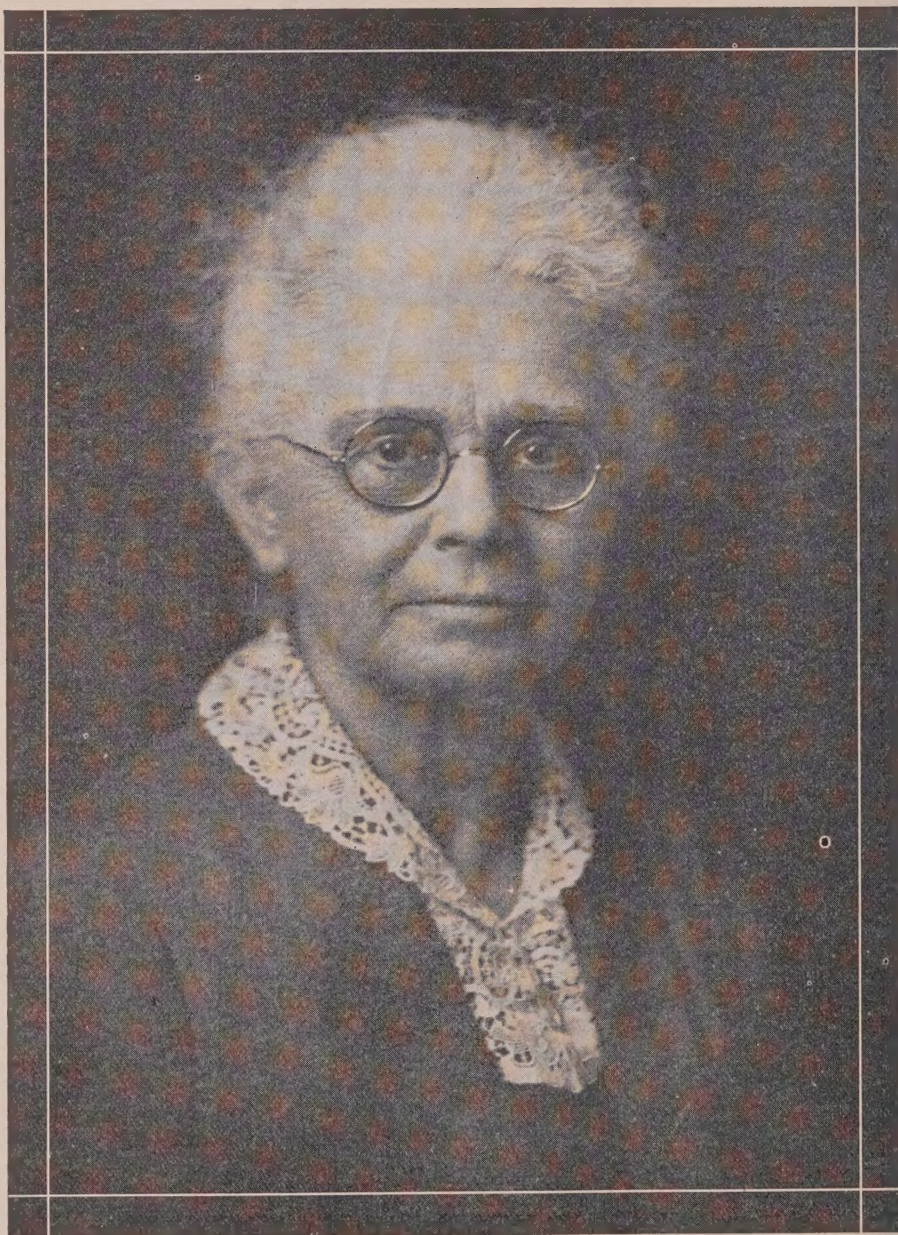
CONTENTS

Woman's Day and Woman's Way	3	Livelihood News	37
Two Distinctions	4	Christmas in Retrospect	38
The Christmas Referendum	4	A Melody From the Mountains	39
Not in Robes of Royal Splendor	5	Board of Education Notes	40
Why I Believe in Santa Claus	6	Do All Interpret?	42
Christmas Eve in Bethlehem	9	Station UCMS Broadcasting	43
A Story From Life	10	Speaking of Books	44
Supporting Him After	12	Glimpses of the Religious World	45
Why We Behave Like Human Beings	13	Missionary Organizations Programs	46
Christ and the Woman at the Ameri- can Well	15	Devotional Study	48
Woman Pays on Her Account	17	Hidden Answers	48
Christmas Magic—Courage!	19	In Memoriam	48
Disciples Again are Honored	20	Echoes From Everywhere	49
Another Step Toward Unity	21	Sunday Schools	51
A New Day in Fukushima	23	Missionary Illustrations	55
Brass Tacks and the Racial Problem	25	Brief Talks	56
The Picketts of Laoag	26	When the Hopes of Years Were De- stroyed	58
A Finger On the Brotherhood's Pulse	28	Preparing for Service	59
Plain Talk	30	Not the Creed That Counts	60
A Dream Come True	34	Missionary Register	63
In the Heart of Mexico	35	Receipts	63
Land of Mystery, Sunshine and Rain	36		

Giving Japan the Credit

As the home of Ira Crewdson, is due
not only the country but the man whom
we inadvertantly located in the Philippine

Islands last month. Mr. Crewdson writes:
"It doesn't matter to me where I am
from especially, but it may be a little con-
fusing to my friends since they think we
have been in Japan."



Miss Mattie Burgess of India

For thirty-five years this delightful daughter of Missouri has given herself to the daughters of India in unremitting and successful effort to lead them into the abundant life of Christ. In the fulness of her consecration she has given all of her property, as well as her life, to the work of God.

WORLD CALL



How would you like to have this to
top your Christmas tree?

VOLUME X

DECEMBER, 1928

NUMBER 12

Woman's Day and Woman's Way

IN A SENSE every day in the church is woman's day, for she is in the majority at all the services, but with rare exceptions she is keeping silent through a program conducted by a man under the general direction of an official board composed largely or entirely of men. She seems quite content to have it so and only once a year asks that the order be changed sufficiently to let her say what is on her mind. Her modesty is manifest not only in her making this request for just one Sunday in fifty-two, but also in the fact that frequently then she commissions a man to speak for her.

And her message? It is not a protest against any injustice which she has suffered in the church or elsewhere, nor is it a plea for fuller recognition. With self-forgetting earnestness she pleads for just three things: contributions to approved brotherhood tasks, reading of brotherhood publications and increased membership of church women and children in organizations designed to further these ends.

Coming into the United Society nine years ago, these women enlarged the already wider and impartial scope of their work to cover every field and phase of benevolent and missionary service rendered under the auspices of the International Convention. They leave it to the brotherhood, acting through its representatives in convention assembled, to determine what shall be done and where and how. Their one concern is that the things agreed upon shall be done. This takes money. Therefore they appeal for funds on Woman's Day.

The women know that Christianity is a religion of enlightenment and that nothing undertaken in the name of Christ can be advanced by ignorance. Therefore they buy and read books, leaflets and magazines

and circulate them among their friends. Their chief dependence for the dissemination of knowledge concerning brotherhood undertakings is upon the magazines, *The King's Builders* and *WORLD CALL*. By long experience they have found that those whom they induce to subscribe will thank them for having brought them into a practical fellowship with the heroes and leaders of God's advancing hosts.

In the third place they seek new members for their missionary organizations. They remember with gratitude those who got them to enroll and they want to share their blessings. Then they covet for the Kingdom of Christ the added strength of each additional member engaged in systematic study, prayer and contributions. And here there is also a refined self-interest, for each additional member adds something to the rich fellowship of the local society.

A HAPPY example of the way the womanhood of our churches is honoring Christ with all of the money which they can give and get is afforded by the Christmas offering in our Bible schools. It goes toward the support of the six homes for children and six homes for the aged members of our brotherhood. To meet the constantly growing demand for such Christlike ministry many of these homes were enlarged by the Golden Jubilee funds raised by the women. Now increased budgets are necessary to permit them to be operated up to their capacity, not for the sake of the women who make the plea, nor for the institutions, nor for the society, but for the Christ whose birthday we celebrate and for the "least of these my brethren," whether infants or aged, on whose behalf he pronounced his glorious "Inasmuch."

Such is Woman's Day, and this is our Christian woman's way.

Two Distinctions

IN ALL of the discussions of prohibition it is freely recognized that most of those who wish the Eighteenth Amendment annulled live in cities, while the great majority of rural dwellers want both the amendment and the laws for its enforcement maintained. It has not been so clearly discerned that there is an equally sharp division in the cities, not between Christians and non-Christians or between Protestants and Roman Catholics, but between people of different associations and interests, whatever their religion or lack of religion.

In the first place it is noticeable and natural that the most vocal part of the city's population, newspaper reporters, actors and frequenters as well as workers in hotels, theaters and places of amusement in general are against prohibition. Drinking is one form of social and commercialized entertainment and there is a community of interest that runs through the entire list: prize fighting, horse racing, gambling, prostitution, theaters and dance halls. Not only so, but drinking is the one constant element associated with and tributary to the free spending of money and time in amusements and vices.

The stranger visiting any city is apt to get the impression that the entire population is engrossed in its night life, when as a matter of fact the great majority are spending their evenings quietly at home, while most of the pleasure-mad throng are visitors from smaller places.

Another distinction needs to be made. There are business men and business men. For instance, there is Mr. Sloan, president of the General Motors Corporation, and Mr. Raskob, formerly chairman of the same company's finance committee. Mr. Sloan is a manufacturer and seller of automobiles. His relations are with thousands of workingmen and millions of purchasers. He is deeply concerned that all of these shall keep sober. He is for prohibition and he knows that it works among the two classes that interest him most.

Mr. Raskob came into the automobile business as a speculator, or, if that word seems to carry some reproach, as an investor. His control of General Motors stock finally became so extensive that he was made the head of its finance committee. His associations are naturally with clubmen, brokers and bankers. He sees much of the idle rich and little either of the toiling poor or the thrifty middle class. He thinks prohibition is not only a failure but also a nuisance and a curse. Fortunately for the country the other sort of business man is vastly in the majority, just as the silent stay-at-homes outnumber the vocal Broadway procession.

This is written before the election to be read and pondered after November 6, about Thanksgiving Day, let us suggest.

President Burnham in Australia

THE distance-effacing fellowship between Disciples of Christ in the United States and Canada and those in New Zealand and Australia has been greatly strengthened by the journey of the president of the United Christian Missionary Society through those countries. Secretary Bader's evangelistic conferences there the year before seem to have whetted the appetites of our brethren over there for United Society speeches, and to have perfected their system for getting the greatest number of them from one man in a limited time.

Dr. Burnham's three weeks in New Zealand were utilized beyond belief and appreciated so generously that the entire American brotherhood may well feel honored. Now from Melbourne Robert Lyall, who, with Mrs. Lyall, was the fraternal delegate from Australia to our International Convention in Columbus last April, sends the following cablegram:

"Burnham's visit Australia Federal Conference wonderful success. Delivered great messages. All delighted."

This conference, which corresponds to our International Convention, assembles only once in two years and was the special objective of the visit. We may be sure, however, that the entire month spent by Mr. and Mrs. Burnham on the continent of Australia was crowded with events of honor, of fellowship, and of service, just as the briefer period in the smaller area of New Zealand was. From Australia the travelers were to go to India to see as much as possible of our missionary work in that great country.

Complacency—a Disciple Trait

HOW long will it be until the Disciples of Christ are called into a conference with some other closely akin Protestant bodies for consultation on steps toward unity? We are rooted and grounded in the thesis of unity, our sole excuse for existence is our plea for unity, we are quick to send representatives to great world gatherings where unity (theoretical) is to be discussed. Yet it should be with abashed faces that we read that of all the moves toward unity that have grown out of the Lausanne Conference the one practical suggestion has come, not from the Disciples of Christ, but from the Episcopal Church, a suggestion directed, not to the Disciples of Christ, but to the Presbyterian and Methodist Episcopal Churches (North and South). The proposal was offered by Bishop Brent to the House of Bishops at the General Assembly in Washington in October—a proposal that a commission be appointed of bishops, presbyters and laymen to confer on matters of morality and theology, with a view to eventual organic unity.

The question is not, are the Disciples willing to follow in such a move? but rather, are we content not to lead?

"Not in Robes of Purple Splendor"

A Christmas Letter

from Anna R. Atwater



"May Christmas joy be yours, Beloved, because you know him and do his will"

Dear Friends of
World Call

Greetings:

THE glad Christmas season is at hand. The sweet old lesson reads:

And when they saw the star, they rejoiced with exceeding great joy. And they came into the house and saw the young child with Mary his mother; and they fell down and worshiped

him; and opening their treasures they offered unto him gifts, gold, frankincense and myrrh.

Star and joy, young child and mother, worship and gifts, are forever associated with Christmas. And I am glad that wise men were not left out of the story, men yearning for and seeking better things and a place to bestow their treasure.

At the center of the Christmas thought is that great Personality who came to make "all things new." No armies, no social prestige, no money was there to bring this young King to his place of authority. By his divine personality, his love, he was to win his way into the hearts of people where he was to rule the very thought and motive of life. As he enters in, want and misery, ignorance and sin, go out and the abundant life begins. That is what he came for on that far Christmas day. The life so illumined is contagious.

"One loving heart sets another heart on fire." Thus is he transforming the world. But the pageant moves slowly because love of ease and gain and pleasure impede its progress. There are aged people needing still the necessities of life. There are sick and suffering to whom no ministry is extended. There are under-privileged, handicapped, orphaned children with infinite possibilities in them still reaching out helpless hands to the King's subjects. There is

plenty in his storehouse for all and they are free to dispense the bounty, but it is withheld.

One writer exclaims: "When I see the way some poor families in New York have to live, with such conditions of ill health and misery as few people dream; when I walk the city streets thinking of innumerable boys who never will know any other playground than the streets afford, or go into homes where little children who ought to be asleep are working until midnight on paper flowers; when I watch the terrific incidence of the city's industry upon multitudes of workers or see the tragedy of the whole world reflected on the faces that come up from Ellis Island, hoping against hope to find here a paradise; and when I think of the thousands in the city who live careless, useless, futile, frittered lives, with time for business, dress, bridge, golf, dance, theater, and automobile, but who never sacrificially think of their brothers living in an earthly hell or of children robbed of childhood's heritage, I sometimes wonder how God Almighty in his infinite patience lets our miserable lives go on."

Star and joy, babe and mother, worship and gifts all belong to Christmas, all are yours. Wise men shall find him under the star wherever his least ones are the world around. They shall rejoice with exceeding great joy as they open their treasure and set the least ones free. And, wonder of wonders, the world shall find him and know him, not necessarily in great cathedrals and before vast altars, but assuredly in those who minister as he ministered.

Not in robes of purple splendor but in lives that do his will,

In patient acts of kindness comes He still;
And the people cry with wonder, tho' no sign
is in the sky,
That the glory of the Lord is passing by.

May the Disciples of Christ do great things for him because they have great obligations and great opportunity. May our United Christian Missionary Society come up to a higher measure of usefulness than it has ever attained before. May Christmas joy be yours, Beloved, because you know him and do his will!

ANNA R. ATWATER.

"Why I Believe in Santa Claus"

A Sprightly Symposium by Some of the Guests in Our Homes for the Aged

"God Especially Loves a Cheerful Receiver"

BY MRS. "FAITH" FISHER

Jacksonville, Illinois, Home for the Aged

I'VE ALWAYS loved Christmas. I was seven years old when I became a loud-speaker, at a Sunday school Christmas concert. I recited this:

"He always seemed at leisure, for every one who came. No matter how tired or busy, they found him just the same."

I made my first gift to Mother that year—a red flannel pincushion with the word "Mother" made with pins. It was hard to make the round "O," and my older sister and brother said, "It looks like a pig's eye" and that Mother, or anyone else could not read the word. But mothers always can and Mother did. She thanked and kissed me and said "Dear child, it is wonderful." And she was pleased with it. God loves a cheerful giver and I believe he especially loves a cheerful receiver.

My first own money of any great amount was eighty-five cents. I bought seventeen presents and each receiver was surprised.

Don't observe Christmas. Keep Christmas. Love is the strongest thing in the world. Don't ask how much your friends love you, but how much do you love them. Have the spirit of Christmas three hundred and sixty-five days in the year. Don't wait for December 25 to be kind. Never celebrate it alone, for someone needs just what you can give, to make them happy. Be good yourself and you will have a merry Christmas, and so will someone else. I will say with tiny Tim, "God bless us all."

Mrs. Redd tells me that you wish me to write of our family here in the Home, of what Christmas meant to them years ago and what they think of Santa now.

Their ages range from near 90 to 70 years. All of us were born very young. I began my Christmas questionnaire by making calls, and the following is what I found out:

Elizabeth wanted, for her first Christmas, shoes that would squeak. Father and Mother brought them home but they did not squeak. "I cried so hard that they returned them and got a pair of squeakers. I was so happy. My first Christmas here last year, I thor-

oughly enjoyed and am looking forward to this one."

Tillie had a lovely wooden doll her first Christmas, and lots of candy. "I loved candy then and I do now. I have been blind a great many years. I sometimes speak a piece at our Christmas celebration. I hear the fun and feel the happiness."

Mira, "My sister went to town, several miles away. Little sister and I watched for her coming home. We had curtains at the doorway. We peeped and saw the brown parcel opened. Two painted tin cups, one green, one red. We thought them so beautiful."

Little Rhoda, "My stocking was hung by the big fireplace. My father put his hand over my eyes so I should not peek at my stocking. It had an orange in the toe. Apples and stick candy made it a fat stocking. My, but I liked it."

Jesse, "We had little money and did not know a thing about Santa Claus, but mother always managed to have a big sweet potato pudding with lots of sweet sticky stuff all over it. My, but it was good. I was seventeen before I ever saw a Santa. And now I like him fine!"

Linnie, "We were poor in pocket but rich in love. Our home took fire about Christmas time and burned part of the contents. My mother cried over losing the big family Bible with its records of births and marriages. It had gold clasps and lots of pictures and was heavy. I said 'Don't cry Mother, the first money I earn I will buy you another just

like it.' I did and I have never seen a happier Christmas than the year I gave it to her."

Lydia, "Sister and I were told, on Christmas morning, where to look for Santa's tracks, that he would come down the chimney. But we did not find any tracks and thought the snow had covered them up. Father was a blacksmith. He put a little powder on the anvil and the noise and the flash was our Christmas gun."

Willie, "My people were Scotch, very Scotch. I never heard of Santa Claus until an uncle visited us and gave each of the children a dime. We were told not to waste it 'awa.' When my brothers came home from the Civil War all right and well, we had wild turkey for dinner. I called that Christmas for it was so fine."

Miles, "I always had a jolly day on Christmas, but



Mrs. "Faith" Fisher of the Jacksonville, Illinois, Home

it seemed such a long time before another Christmas. In my stocking I had candy and animal crackers. Mother always made pumpkin pie and, thanks to Father's rifle, we had wild turkey and venison. What makes Christmas my great joy is that it is the birthday of the loving Christ."

Orpha, "When I first saw our Christmas tree, so beautifully lighted and hung with gifts, and Santa Claus peeping out and then handing out the gifts, I hid behind my father's chair. When he called my name I tremblingly took the homemade black baby doll. I have seen royal Christmases for many a year, but never a happier one."

Agnes, "I had perfect confidence in what Father and Mother had told me of Christmas. I had seen a picture of Santa, with his pack, driving reindeer, but when I heard the story of Bethlehem and the birth of the baby Christ, it filled me with happiness that has never left me. That is why I still believe in the spirit of Santa Claus."

Malissa, "My cousin brought five quail for Mother to cook for Christmas dinner, and one little live bird for my twin sister. Mother put it in our tin lantern and hung it at the end of a long pole. Mother, like all farmers' wives, gave us a fine dinner, Father shot off the Christmas gun, as it was called in those days. For many years I have seen only by touch and memory. But more and more I love the Christ, whose birth we celebrate. I shall have sweet content when I see him face to face."

"It Brings Back My Youth? Forsooth, it Preserves it!"

BY AGNES MORTON

Jacksonville, Florida, Home for the Aged

MYSTERY—Magic—Fairies! All these are embodied in the name Santa Claus.

"An' I was sittin' in the swing—watchin' a big yellow butterfly an' all of a sudden it turned into a great big Christmas tree—all full of dolls an' wagons—an' everything—an' a real live Santa Claus came an' laid one of the dolls in my arms."

"An' where is it now?"

"He's a-bringin' it an' your wagon next Christmas."

The joy of childish imagination and anticipation! How many times has Santa Claus visited you? How many times have you played assistant to him? Which did you enjoy more?

I believe in Santa Claus because he embodies the Christ spirit, and that is the greatest thing on earth below and in heaven above.

Nothing is so surrounded with mystery and impossibilities to us as the things Jesus, through his Heav-

enly Father, did. And he taught that Love is the greatest thing in the world. And Santa Claus is Love.

What can I give each friend to make her happy? Love prompts the question. Become a Santa Claus and play the part not only on Christmas but the year around.

About three Christmases ago, a package from the Christmas tree was laid in my hands. I slipped an inquisitive finger and thumb through the wrapping paper and felt something very soft and velvety. I said to myself, "I do hope that it is something pretty and useful to wear." Frivolous in a woman with white hair and a youthful spirit? Maybe so, but I like it anyhow.

But the mystery in the package remained until later, and in my own room I shook out a stylish and comfortable velvet blouse.

"Oh, yes, I like to believe in Santa Claus," said someone, "It brings back my youth." Brings it back? Forsooth, it preserves it!

On my dresser in my room here are two Christmas gifts—a lovely epergne and an odd shaped pitcher, given with some things for my own room when the dear home folks played Santa Claus.

Another Christmas time stands out vividly, when my dear brother gave me a fine Bagster Bible which I read and read and read and freely marked until long after his death. I presented it later to his older son who is of a religious nature and who I felt was entitled to it though I prized it highly myself. It was always associated with that happy time when Santa Claus was liberal with his appropriate gifts of love.

But all this looks one-sided, is if my joy has been only in receiving, when

Jesus declared, "It is more blessed to give than to receive."

The truth is, although I gave to others and I helped play Santa Claus, the love shown to me is more vivid than the love I have shown others.

I remember one Christmas when the school children were asked to each bring one potato for the poor. The pleasure of the children under my care, not one of whom confined the gift to one potato, when we piled them into a wagon with a large box of candy and nuts brought by the son of a confectioner and took them to headquarters, was worth more than all else that Christmas.

Playing Santa Claus! Lots of fun and joy! Pity those who have never tried it, for belief in Santa Claus keeps alive the childlike spirit and Jesus said, "Except ye become as little children, ye cannot enter the Kingdom of heaven."



Miss Agnes Morton of the Jacksonville, Florida, Home

I won't part with my belief in Santa Claus and the pleasure his visits always afford this old world of ours.

"He Has No Favorites"

BY MRS. M. B. SINGLETON
Sarah Harwood Hall, Dallas, Texas

I BELIEVE in Santa Claus because he brings good cheer to all classes of society. He has no favorites but with the spirit of Christ, loves everyone and tries to serve all alike.

I suppose one reason I feel this way is that I was taught Santa Claus was a wonderful person. He makes so many persons happy. Little children are made happy by his visit to them who, otherwise, would have a sorrowful Christmas. Aye, and many an old person, too, awaits his visits.

As a child I used to look forward to Santa's visit, and as I grew older, I thought what a wonderful person he is to give so much happiness to so many children.

When I was small I wondered where he lived, and how he could come down chimneys on sleds drawn by reindeer. He is such a happy, rollicking person, with always a good word for everyone. When Christ was born the Wise Men came with their gifts and laid them at his feet. That is where we learned to give gifts, for they surely would in this day have been called Santa Claus.

Santa hunts the very poor, and distributes food, clothing, and eatables, and tries to make everyone have a good time. If there were no Santa Claus, Yuletide



Mrs. M. B. Singleton of the Dallas, Texas, Home for the Aged

would be very sorrowful. Santa visits the very poor as well as the rich and always wants to leave something for each member of the family—if he can!

Christmas will soon be here, and I, like a child, can almost hear his bells jingling merrily along. I pray Santa may have a long and happy life and may God bless him, and those who represent him, in his wonderful work.

"Are We Worthy Partakers of Gifts?"

BY MRS. M. M. CHAPMAN
Emily E. Flinn Home, Marion, Indiana

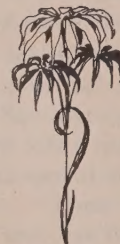
I BELIEVE in "Santa Claus," not as an individual, but as a "Christ consciousness" which is rising higher and seeking to give more

love—more of oneself. Knowing that our joy comes through no other source, only as we bring happiness to others, how can we help but believe in him? All of our giving can never reach the "perfect gift" which Jesus gave us—his life, that we might have life, and that life more abundant. I love to meditate on the "spiritual feast" of what this day brings to me in remembrance of Jesus' advent into the flesh. That was God's greatest and most enduring Christmas present to the world.

May we strive to rise above the "material view" of what Christmas means and come nearer with a spiritual gift of faith and charity, becoming worthy partakers of any gifts coming from his bountiful supply through his children.



Mrs. M. M. Chapman of the Emily E. Flinn Home, Marion, Indiana



Christmas Eve in Bethlehem

By Paul A. Kennedy

NOTE: When Mr. and Mrs. Kennedy, missionaries to the Philippine Islands and Mr. and Mrs. C. H. Plopper of China were enroute home last year, Christmas week found them in the Holy Land. The privilege of spending that season in the midst of such hallowed associations is one that Mr. Kennedy has graciously consented to share with our readers.

CHRISTMAS EVE in Bethlehem! We got a little donkey and took the children down the stony hillside from Bethlehem out to the Shepherd's Field. As we came to the traditional fields of David the sun was sinking in the west but it's last rays touched the distant hills of Moab, giving them an array of heavenly colors which were reflected below in the mirror of the Dead Sea. As we stood in the hush of the eventide we began to hear the voices of distant shepherds and the bleating of the lambs. We stood by the roadside as they came to the junction of several paths and saw a shepherd come to the front and quietly call his sheep. They separated from the mingled flocks and followed him as of old.

As darkness settled down, the soft breeze through the olive trees made us think of the Angel's Chorus. First there was the thrill of victory as we remembered the anthem, "Glory to God in the Highest and on Earth, Peace, Good Will among Men." Then we thought of the humble peasants climbing the same rough road of two thousand years ago to homes little changed, and of the bitter factions existing even today in the very village where the little Christ-child was born; we saw the shadow of the Great War still visible on the horizon, heard the gathering storm of Nationalism rumbling from China to Damascus and, deepest of all, felt the lack of har-

mony within the religious groups of the world. Peace on earth, dare we believe it?

The mist of evening settled down over us as we pondered over the meaning of all this. Then high above the clouds parted, the lights of Bethlehem gleamed forth and there drifted down to us music that seemed to come from on high. It was the same old anthem the angels sang, coming from the throats of men. There in the Church of the Nativity, Anglican and Armenian, Greek and Roman Catholic, Protestants and Mohammedans, were gathered inside and outside singing as if with one voice, "Peace on earth, good will to men."



A Bethlehem scene on Christmas Day, 1927. Little Bonny Jean Kennedy is in the pack saddle



Christmas eve, 1927, on the Shepherd's Field of Bethlehem

THE refrain of those words drifted across to us with a new meaning and we wondered if in our age-long journey in quest of peace we had forgotten the secret of peace, *good will*, good will toward all men. We had heard the song all our lives but ringing out over these hills it had a new meaning.

Slowly we climbed the hill to blend our voices in the song and to rededicate our hearts to the program of "peace through good will" to all nations.

And ye, beneath life's crushing load,

Whose forms are bending low,
Who toil along the climbing way,
With painful steps and slow;
Look now, for glad and golden hours

Come swiftly on the wing;
O rest beside the weary road,
And hear the angels sing!

For lo! the days are hastening on

By prophet-bards foretold,
When with the ever-circling years

Comes round the age of gold;
When peace shall over all the earth

Its ancient splendors fling,
And the whole world send back the song

Which now the angels sing.



The orphanage at Batang

A Story From Life

Concerning the Far Cry of a Child—From Tibet to Texas

By DORRIS E. SHELTON

As the daughter of Dr. and Mrs. A. L. Shelton of Tibet, Dorris had intimate contact with the Orphanage started by her parents in Batang, the enthusiasm that was kindled there for the work now finding expression in service at the Juliette Fowler Children's Home, Dallas, Texas

IT SEEMS as though my whole family has been interested and working for children who were orphans or who needed care and kindness ever since I can remember. When Father first went out to Tachienlu, Tibet and was there a short time he found out about a little poor boy who had been studying for the priesthood and had run away from what we would call the monastery. Father decided to take him in off the streets. He clothed and fed him and started him in our school. You all probably remember him as Lee Gwa Gwang.

A short time after the child had been with us, Father one morning found another little ragged dirty sick boy sitting on the steps. He asked him who he was and Lee Gwa Gwang volunteered the information that it was his little brother, Lee Gwa Yin. You have all read of them and how they grew up and were educated for what they wanted to be—Lee Gwa Gwang for a preacher,

now the pastor of the church at Batang, and Lee Gwa Yin for a doctor, today one of our best medical assistants. I have heard my father say so often, "I was very proud the day the boy I had taken in became a pastor and baptized my two girls." Yes, that is true, and it is a wonderful example of how the "bread we throw upon the water" comes back in so many different ways and methods. No one can lose if he acts from love.

When my family first helped these two boys, sister and I were too small to know much about it. Several years later when we were in Batang, Mother and Mrs. Ogden talked about the need of an orphanage and wondered if it would ever be possible. But dreams that are born of kindness and unselfishness have a way of coming true. When the hospital was built Father told them it would be possible for them to use one of the large wards downstairs and make it do for our mission orphanage for a



Our four Tibetan evangelists, the center ones being the two orphan boys taken in by Dr. Shelton as the nucleus of the orphanage at Batang



Some of the children at the Dallas Home

while. It wasn't long before it was filled with children who were orphaned, needy and helpless. Still this did not make much of an impression upon my mind at that time except that I knew I was glad these children were happy and could have good food and warm clothes for the winter.

But one day Mother and I were walking down a little narrow cobblestone street in Batang and we noticed a tiny girl standing in a doorway—a very tiny, dirty girl with a slight slant in one of her eyes. I remember I thought she wasn't a bit cute or pretty. But Mother and I stopped for a moment and some women came up and told us that the little girl's mother was very sick. We went into the small mud house and found the mother lying in a cold corner on the ground, very sick and weak. Mother asked if she could do anything for her and the woman said something about her baby girl—that if she died she had no place to go. When we started to leave after Mother had promised to send food and have Father come to her with medicine the little girl ran after us and caught hold of Mother's skirts, crying and refusing to let her go. She was almost too small to understand but I guess she must have felt that we were her friends, ready to help her. Mother could hardly refuse although she knew the orphanage ward was full, and there was no place to put the child. Father went to see the woman and found she was dying. The family talked it over together and in a few days our family again had a little orphan. When she was cleaned up and fed she looked lots better and really was cute! Lezong Lhalmo was her name and she has been very interesting in her growth and development. She has always been my Mother's orphan. Now Lezong Lhalmo is one of the older girls in the mission, capable, bright and loved.

After Mother had her orphan, each of the family decided to have an individual orphan. Dot took one and I took one and ever since we have had "our own orphan." Dot's orphan was a little boy called San Boa and mine a boy named Sweai Sen. After coming

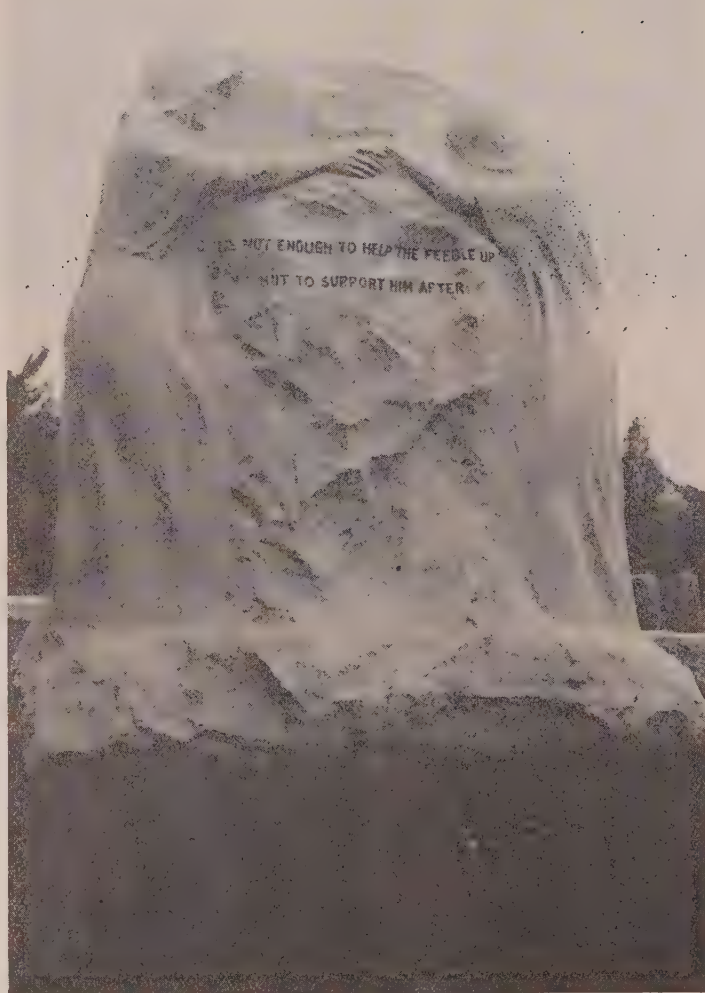
to the States we have kept in touch with them. San Boa is married now and is leading a useful happy life, while my orphan is still going to school for he is a very good student.

I remember Saturday as the day the orphans had their bath and to some of the little Tibetans who had never had a bath it was a new experience! It was lots of fun to see them clean and happy.

IT HAS been a long time since we came home and again I am interested in and in contact with children who are orphaned and in need and wanting love and help. It is a long story how I happened to come to Texas Christian University for my Master's degree and then through Texas friends to become interested in the Dallas Home and now to be working in it for a time. It is an interesting work—work that deals with the development of human potentialities and personality. We have a great big home and yard where this big family lives, works and plays together. There are a hundred and six children here and eighty-five of them are off to school every day. Twenty-one are in high school. Work with human beings is always interesting and to watch and help their growth and development has a fascination nothing else can ever hold.

There is only one way to find true happiness and that is to forget self and think of others and particularly those who need it most—the little children all over the world who are needy, and hungry for "a little bit of love." At this merry Christmas season when our hearts are filled with love let us not forget these children in the world and find our own happiness in giving joy to them. From the mountains of Tibet on around the world they are calling to us, needing physical care and the things our money can buy them, yes, but far more needing the love God has put in our hearts to give them.

A very merry Christmas and a happy New Year to you all!



Supporting Him After—How It's Done

It costs \$280 to support one child in our homes for children for a year

—\$23.37 a month!

\$63.78 feeds a child for a year

—\$5.32 a month!

It costs \$323 to support one of the guests in our homes for the aged for one year

—\$27 a month!

It costs \$75 to feed an aged guest for one year

—\$6.25 a month!

871 helpless, neglected and abused children were cared for last year.

Of these, 130 were babies under three. In addition, 81 widowed mothers were served.

230 homeless old people were helped out of their distress last year and are being cared for in our homes for the aged until death claims them.

374 people sick in body were given tender care in our Valparaiso, Indiana, Christian Hospital.

Why We Behave Like Human Beings

When an Army of Hungry Children is to be Fed

By J. H. MOHORTER

Secretary, Department of Benevolence, United Christian Missionary Society

A SPECIAL committee appointed by the Department of Labor of the United States Government to investigate child-conditions of the country, reported that there are "six million children of school age in the country who are always underfed." If some responsible person or commission should report that there are six millions of starving children in India, Africa, China or the Near East we could and would readily believe it. But, think of it, six millions of hungry boys and girls right here in rich, cultured, Christian United States, our own United States! This report was made by a thoroughly responsible, capable commission, and its accuracy is confirmed by many competent witnesses.

The investigations of the Interchurch World Movement revealed the fact that there are hundreds of thousands of children in this country of ours who every year are left absolutely homeless. The experience of the Disciples of Christ in the operation of its six homes for orphan, abandoned and neglected children leaves no doubt in our minds as to the presence of this vast army of underfed, indeed, in many instances, homeless boys and girls in our midst. Our home in Denver turned three hundred needy children from its door last year for lack of room and lack of support. Our home in Cleveland declined to receive one hundred and forty-nine for the same reason. Our six homes failed to answer the cry of between five and six hundred homeless children last year; children that actually knocked at our door for admission. Heartless, did you say? No, fundless.

What Shall We Do With Them?

We must, of course, come to the relief of these helpless children by removing the cause of their poverty through education and legislation. In the meantime, however, we must come to their rescue or they will perish. Many of them are homeless, as well as hungry. We are especially interested in this latter class.

Turn Them Over to the State

That would be the ideal thing to do if we had an ideal state. While the child needs food, raiment and shelter, his greatest need is individual love. He needs to be brought into intimate communion with God as love. God is made real to him through the life of some devoted Christian woman. He needs the altar of some good woman's knee where he may early form the

habit of bringing his offering of prayer to God. With few exceptions the state is not rendering, nor can it render this highest of all service to the child committed to its care.

The Christian Home for homeless children seeks to restore the broken family. The state often scatters the fragments. A good mother died and left five boys. The father, a farmer, tried to keep his family together. In sheer desperation he was finally compelled to release the two older boys to a state home for children. He tried to keep the three younger boys with him. This task proved too much for him. While he worked they were neglected. He chanced to tell an acquaintance of his effort to hold his family together, of his failure, of the loss of the two older boys, and now of his trouble with the three younger boys. She advised him to take them to one of our homes for children. This he did, and then hurried to the state institution to which he had released his older boys. Fortunately they had not been placed beyond his reach in family homes. They were returned to him and were taken to the home provided by his church where they are being brought up together in a Christian atmosphere. He pays all he is able toward their support. They are his and he is theirs and all are God's.

Turn Them Over to Home-Finding Society

We may turn this army of homeless children over to one of the many home-finding agencies. These agencies are entitled to much credit for their home-finding work. The ideal thing to do for the homeless child is to well place it in a childless home. However, home-finding is only a small part of the service these children need. The first and most important service is to preserve and strengthen the tie between parent and child, when there is a parent, by providing temporary aid until the broken home can be restored. This constitutes a large part of the service rendered by the homes of the department of benevolence of the United Christian Missionary Society.

Perhaps the greatest service rendered this army of needy children by the United Christian Missionary Society is that which it renders to that large group of children who, for any one of many reasons, cannot be placed to the child's advantage in a family home. In addition to being parentless they are often handicapped by the lack of physical charm and beauty, or by some

physical defect, and nobody wants them. These children are just as warm-hearted and capable as are their more attractive brothers and sisters. The home-finding agency can do little or nothing for these. The homes of the United Christian Missionary Society either find a Christian home that will take them as a ministry to Christ, or keep them and give them the special training they need to enable them to become self-sustaining, contributing members of society. Only the love of Christ, expressing itself through the life of his church, is warm enough and rich enough to provide the nurture many of these unfortunate little souls most need.

Turn Them Over to the Catholic Church

There remains one other thing that we may do for this army of needy children, and that is turn them over to the Roman Catholic Church. And this we have been and are doing. The Catholics are very active in their work for children. They are often successful in securing large amounts of money with which to build and sustain homes for children. They fill them with children and turn the majority of them out members of the Roman Catholic Church. In Colorado where the population is only about twenty per cent Catholic, they have invested \$850,000 in children's homes, while all the Protestants together have invested only \$260,000.

The Catholics have 1,039 beds for children, and all the Protestants have only 370 beds. The Catholics are too wise to leave this wonderfully fruitful field uncultivated, nor are they permitting any interference with its intensive cultivation.

Our Service to This Army of Needy Children

The department of benevolence of the United Christian Missionary Society serves as a medium through which Christian churches are exemplifying the spirit of "pure and undefiled religion" by "visiting the fatherless and the widow in their affliction." Its work for children is conducted through six homes for children located at strategic points.

In its service it recognizes all as God's children. It therefore asks no questions about the religious affiliation of the parents of a child in distress, but ministers to their needs. Last year it cared for 871 children in need.

The chief dependence of this great family for bread and butter is the Christmas offering. It requires nearly \$200,000 per year to supply the needs of these boys and girls. At least one-half of this amount must come from our Bible schools at Christmas time. God has not failed us and we will not fail him. "Inasmuch as ye have done it unto one of the least of these, my brethren, ye have done it unto me."



The Christmas Referendum

SHALL the six homes for children and the six for our aged brethren be operated up to capacity, or shall certain rooms or departments, or even one or more entire homes be closed? The executive committee of the United Christian Missionary Society has been wrestling with this question from year to year, especially since several of the homes were enlarged and improved by Golden Jubilee and other special funds. At its meeting in October it voted to refer the question to the brotherhood as a whole, to decide by the Christmas offerings in the Bible schools.

Unless instructed otherwise by those making the remittance, every dollar received from these Christmas offerings will be considered a designated gift for benevolence. Of course the rule has always been that any Sunday school, church or individual that designated a contribution as meant for some particular department or purpose would have the amount applied in that way. This means that, in addition to what is thus specifically designated, all offerings that are reported when they are sent in as being from the church schools

at Christmas, will be marked by the treasurer of the society, "Designated for Benevolence," and sacredly applied to the budget of that department, even if they should double the amounts formerly appropriated.

In effect the executive committee is saying to the brotherhood: "You say whether this work shall be expanded or contracted. Our hearts are wrung by the plight of homeless children, but we refuse to assume the responsibility of calling missionaries home in order to provide for more children here. You can care for them without disturbing the missionaries, we cannot. We are distressed by the waiting lists of our homes for the aged, but we are also concerned for the increasing numbers of aged and disabled ministers whose applications we must accept or reject. You in the church schools of the brotherhood, in the overflowing fellowship of Christmas, can enable and instruct us to admit the former elder to one of our homes without thereby consigning a former minister to the poorhouse.

"Your Christmas offering is your vote."

Christ and the Woman at the American Well

Remembering Woman's Day—the first Sunday in December

By W. R. WARREN

THE contrast between Jacob's well, to which the Samaritan woman came to get water for her household, and the abundant supply of pure water, ready at the turn of a faucet, with which most American homes are provided, is in itself a parable of the debt the American woman owes to Christ. Indeed every mention of a woman in the Gospels in connection with the ministry of Jesus records a blessing bestowed then, and prophecies the universal availability of a corresponding blessing in America today.

Little attention has been paid to the bride in the wedding at Cana, because until then the bride was the incidental figure in a marriage. The bridegroom was the center of attention and his parents and the parents of the bride were the "high contracting parties." The bride occupied the anomalous position of being necessary but unimportant. And yet, then as now, it was the supreme event of her life, and she would have felt more keenly than anyone else any failure in the festivities of the occasion. The chief direct outcome of that first miracle which he did in Cana of Galilee was the happiness of the bride whom no one else considered.

And the happiness, freedom and privileges of American girls are universally recognized as contrasting sharply with the lot of girls in any non-Christian land, and even in most Christian countries. It is no reproach to be born a girl in the United States or Canada. In school, at play and in the tasks of childhood the few handicaps of girlhood are offset by corresponding privileges. One cannot realize what this means without visiting a country like India, and seeing the contrast between a Christian girls' boarding school and an equal number of girls of the same ages from the same communities, shut up in ignorance and sold into marriage at any time between infancy and adolescence.

Arrived at womanhood, none but the girls of Christ's countries, and North America preeminently, are free to accept or reject the suitors who come and to turn to an almost unlimited variety of callings in lieu of marriage or in connection with marriage. They possess the liberty offered in an amazing vision to the woman at Jacob's well. Married or single, the women of North America enjoy the justice and the security which Christ wrested from a bloodthirsty mob for a woman who had lost her way. From the day when he wrote—was it the mob's sentence or her's?—in the sand, it was inevitable that some country, and finally every country should mete out justice, not only to

woman in general, but even to erring women. This we cannot claim that America has done, but she is on the way.

Nowhere in the world was there a hospital when a touch of the hem of Jesus' garment healed a woman who believed. Now what are the statistics? Probably more hospitals in Canada and the United States than in all of the rest of the world combined, certainly more in one state than among a hundred times as many people where Christ has not been permitted to go. In the one crisis of childbirth those who have learned of the Great Physician have saved the lives of millions of women and millions of babes dearer to their mothers than life itself. Throughout the infancy, childhood and adolescence of their children and grandchildren, as well as in all of their own afflictions, American women have enjoyed the unexampled blessings of scientific medicine and surgery.

IT IS not for herself that the true woman is most concerned, and thus it is worth while noting in the Gospel records how much more frequently Jesus won the gratitude of women for healing others than themselves. The Syro-Phoenician woman, the wife of Jairus, the widow of Nain and Mary and Martha of Bethany appear in the pictures, and in the background of every other cure we may be sure there are mothers, wives, sisters, daughters imploring the Master's help and rejoicing in his grace. Always woman is the watcher by the bed of pain and hers is the chief blessing in every recovery.

All of this is but the prelude to the greater blessings that accrue to woman through the spiritual ministry of Christ. Who were the women in Matthew's home? Did Zacchaeus have a wife or sister, mother or daughter? Here we miss some unwritten chapters of the Gospels. Knowing the women of our time, as well as the Marys, Dorcas and Lydias of that day, we are compelled to think that the mother of James and John was exceptional, in being engrossed in ambition on behalf of her sons. The raising of Lazarus from the dead was not the first reason for gratitude in the hearts of his sisters, and doubtless Mary, at least, felt that it was not the greatest.

Certainly the women of America have to thank Christ for much more than temporal prosperity, civil liberty, general education and medical science. There is at least the beginning of the widespread fulfillment of the angels' song on that first Christmas morning. These patent blessings are largely the "outward signs

of the inner grace" which is still the chief difference between this world and Heaven. Enough of it we have attained to prove its worth, to know indeed that it is "the pearl of great price." This means more than that the Golden Rule is the most practical precept of success. It means that love is to dominate and direct life and conduct spontaneously, not only in the home, but also in the shop, on the street, in the market place and at the polls.

What a piercing foregleam of this better day into which the American woman has largely entered shot forth from the cross when Jesus forgot his own agony and triumphed over the weakness of his friends and the malignity of his enemies as he said to John, "Behold, thy mother!" and to his mother, "Behold, thy son!" Beyond its immediate implications, that was a prophecy of the day when there shall be no homeless child in all the world, and no comfortless woman. Enough of this we have realized in America to trace the curve to final completion; and if not that, certainly enough to put every American woman under unescapable obligation, if not to stir in her heart a glowing impulse to make Christ known in other lands.

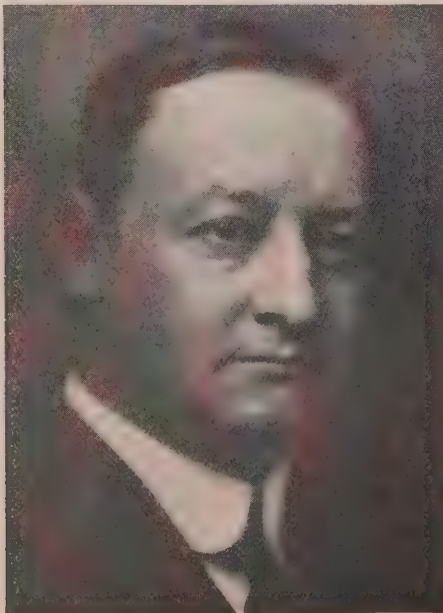
The Secret of Power

ONE of the most remarkable things in the history of the race is the history of the phenomenal spread of Christianity in the first three centuries of its life. Beginning with a handful of obscure men, in the heart of a comparatively obscure nation, men without money, without social or political intercourse, it swept on until early in the third century it had practically made conquest of the Roman Empire. It made its way in

the face of the bitterest opposition and cruellest persecution. The united powers of the world were arrayed against it yet it moved steadily forward to certain conquest. The secret of its power, as revealed by church history, was in its fidelity to the new law and commandment given by its leader when he said, "A new commandment give I unto you: that ye love one another."

These early Christians were not content to love in word and with the tongue only. They loved in deed and in truth. Like their Master, they went about doing good, and so long as this spirit of brotherhood continued they continued to be invincible. When, however, they ceased to emphasize the deed and began to emphasize creed their power began to wane. When as theologians they gave more time to creedal discussions than they did to feeding the hungry and clothing the naked, the spirit of the Lord departed from their midst. Then Christianity fell and even perished. The Mohammedans drove into the land and stayed. Now, at the beginning of the twentieth century, the followers of Christ are contributing thousands of dollars annually for the purpose of restoring the cause of Christ.

If the land of our Savior's birth and life and death and resurrection is ever to be restored to him it must be done by restoring the teaching and practice of that brotherhood which he taught and practiced while upon earth. When once again the law of love is the law of his kingdom in deed and in truth; when once again the spirit of apostolic brotherhood finds daily interpretation in the church, then will apostolic power be restored to the church. It will once more become as invincible as in the early centuries of its history.



Monell Sayre

IN THE meetings of the Commission on the Ministry, in the International Conventions at Memphis and Columbus and in other representative meetings, Mr. Sayre has rendered invaluable service in the formulation of plans for an adequate pension system for ministers and missionaries and similar workers among Disciples of Christ. Recently the trustees of the Pension Fund perfected arrangements by which Mr. Sayre will be permitted to devote the major part of his time and strength to assisting in the establishment of our new pension system. He is not only the foremost pension expert of our time but has shown, in the organization, promotion and administration of the pioneer pension system of this country, the Church Pension Fund of the Protestant Episcopal Church, of which he is the executive vice president, a genius both for the solution of pension problems and the accomplishment of pension tasks. His cooperation is in itself a guarantee of our success.

Woman Pays on Her Account

First Sunday in December Is Thanksgiving Day
for Christian Women

By DAISY JUNE TROUT

WHILE other great religions of the world have painstakingly defined the status of women, "Christianity alone has complimented them by ignoring them as women. Christ laid down no rules for women as separate from men. He talked with men and women alike; his teaching for one is teaching for the other. Compare, or rather contrast, the teachings of other great founders of religion. Everywhere you will find special teaching about women. Sometimes the teaching is of a very lofty order and can be quoted with pride by those to whom the raising of the condition is dear; sometimes it is base and unworthy. But always there is some special teaching about the virtues, the ideals, and the sphere of women. Only in the religion of Christ is this special teaching entirely absent. Only with him do we find that virtue is one and to be arrived at by both sexes, by the whole human race; only in him is there no suggestion that courage, independence, self-reliance and wisdom are to be the special ideals of men, while obedience, submission, subordination, patience, and the like are virtues to be required of women. . . . No wonder the response of woman to the teaching of Christ was quick and universal. No special teaching that could have been given in terms, however reverent and noble, could have had so liberating, so far-reaching, so revolutionary an effect as this serene and deliberate ignoring of any fundamental differences in the quality of the humanity of those to whom Christ spoke."

One is amazed that eighteen and a half centuries passed before the church of Christ began to understand this teaching. Even then the conservatism of the church so blinded its members that the church waited for the organization of a "woman's movement" outside the church before the church began to offer a place of service to women in the church.

Mrs. Ida W. Harrison, in her history of the Christian Woman's Board of Mission says: "The first successful effort to effect a general organization among women was the so-called 'Women's Rights Convention,' held at Seneca Falls, New York, in 1848. The Declaration of Rights that it issued, asked for women:

"The right to personal freedom, to acquire an education, to earn a living, to own their property and control their wages, to make contracts, to sue and be sued, to testify in court, to obtain a divorce for just cause, to have joint ownership in their children, and to have equal rights with men.

"These requests seem so reasonable now that it is hard for us to understand the storm of criticism with

which they were assailed. The weapon of force is not often used against women when they champion unpopular reforms, but an even more malign weapon, that of ridicule, is used unsparingly against them. . . . But in spite of satire and sarcasm, Women's Rights conventions continued to be held from 1848 to 1861, when they were suspended on account of the Civil War.

"In 1869, the National Woman Suffrage Association was formed, and held its first meeting in New York City, having for its sole aim the political enfranchisement of women."

While woman suffrage was amended in 1920 when the Nineteenth Amendment became a part of the Constitution of the United States, it took women a few years to assume the responsibility involved in this amendment. But all will grant that woman did use her right of citizenship in 1928!

The Woman's Union Missionary Society in 1861 was the first general organization of church women. The great era of organization among the women of the United States came in the period of 1865 to 1875. "In every large and worthy enterprise, there must be not only the individual with the lighted lamp and girded loins, but there must also be a united effort by groups of persons, banded together for a common cause." Therefore, one finds in the history of our church that to Mrs. Caroline Neville Pearre in Iowa City in 1874, there came the thought "to organize the women of the church for missionary work," and that in October of that year was organized the Christian Woman's Board of Missions.

THE remarkable and rapid growth of this organization in the brief period of forty-five years made possible in 1919 a cooperation among men and women in a missionary society that could scarcely have been imagined by the early leaders. Did the formation of the United Christian Missionary Society at all change the responsibility of women for the missionary work of the church? Not at all. That same compulsion of divine love that moved the hearts of women in those early years, comes increasingly strong to all the church today, to both women and men. Through the years tens of thousands of women have been studying the great mission fields. "Knowledge has begotten interest, interest has begotten love and love has begotten deep, devoted, understanding prayer. Women have placed much stress on education and knowledge of the task as the basis for giving."

Last year 162,997 members of missionary organizations in the various churches of Disciples of Christ in the United States, Canada and in some mission fields, met monthly for this special study of the missionary work and for prayer. They expressed their love for God and for his children by giving through these organizations \$617,998.66, this in addition to the proportionate gifts through the church budget and the Bible schools, as well as the multitude of ways in which the Christian woman expresses herself.

In the church there are many things men and women do together that they do equally well and where there is a joy of comradeship that only Christian men and women know. Yet in the church as in the home, in business and in social life there will probably always be phases of life of special interest to men as a group and to women as a group. We find that expressed in special men's organizations, such as Y. M. C. A., Kiwanis, Rotary Clubs, and lodges. For the women there are Y. W. C. A., women's clubs, and other organizations. In the Bible school one usually finds a natural grouping of men's classes and women's classes. This special training for service in any group adds to the responsibility of the members of that group for carrying an increasing share of the program.

Why Woman's Day in the church? Not that women may tell what they have done but that women might

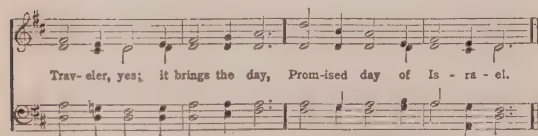
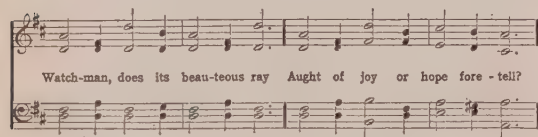
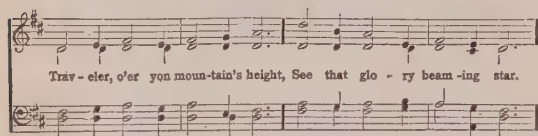
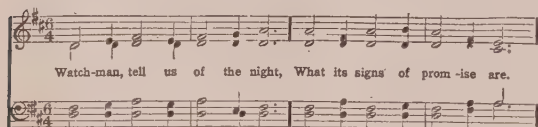
on that day have special opportunity for expressing their gratitude that Christ by practice and teaching recognized women as created in the image of God and that men and women are alike children of God. Woman's Day, as Children's Day, brings "each year a new appreciation of the wonderful gift of God's love in his Son Jesus Christ." Woman's Day now brings for review the mission fields in which women and men have shared. It brings to the entire church the scope, the interest, the value of the missionary organizations. It is true that so far these organizations have been almost entirely for women, young women, boys and girls, but we are all looking forward to the day when to some man will come the inspiration that enables him to plan an organization, such as the woman's missionary society, Guild, Young Matrons' and Circle, so suited to the interest of men and young men, as these organizations meet the needs of women and girls.

"We have set ourselves a pace that we dare not abandon or relax; because, by the grace of God we have been permitted to do some good work in the past, necessity is laid upon us to be open-hearted and diligent in the crowding calls for service that are even now sounding in our ears; we have taken a great forward step in our own church in answer to our Lord's prayer, 'That they all may be one,' we must set ourselves to the fulfillment of the companion petition 'That the world may believe that Thou hast sent me.'"

"Watchman, Tell Us of the Night"

JOHN BOWRING, 1825

LOWELL MASON, 1830



2 Watchman, tell us of the night;
Higher yet the star ascends.
Traveler, blessedness and light,
Peace and truth, its course portends.
Watchman, will its beams alone
Gild the spot that gave them birth?
Traveler, ages are its own;
See, it bursts o'er all the earth.

3 Watchman, tell us of the night,
For the morning seems to dawn.
Traveler, darkness takes its flight;
Doubt and terror are withdrawn.
Watchman, let thy wanderings cease!
Hie thee to thy quiet home!
Traveler, lo! the Prince of Peace,
Lo, the Son of God is come!

"Watchman, Tell Us of the Night"

Hymn Story and Interpretation

By S. W. HUTTON

FOR more than a century these choice words have been sung by followers of Christ. In many respects this is one of our greatest missionary hymns abounding in charm and romantic action. The music is a beautiful animated tuneful lyric of the highest quality.

To read these words, or more especially to sing them, is to glimpse the Palestinian setting with the sentinel at his place keeping watch over the city by night. Throughout each stanza of the hymn the watchman and traveler speak to each other in accents clear. The traveler says—

"Watchman, tell us of the night,
What its signs of promise are."

To which the watchman replies,

"Traveler, O'er yon mountain's height,
See that glory beaming star."

And so the message of the hymn grips our souls in every line, until the grand climax is reached in the last two lines.

This hymn lends itself very readily to dramatization, with the watchman in full view throughout the presentation and the group of travelers approaching as they sing, remaining at attention as the watchman replies in each instance. Time the advance of the travelers so that the entire group is gathered on the platform as the climax of the hymn is reached. Oriental costumes will add to the meaning of the hymn when dramatized.

When Sir John Bowring, an Englishman, in 1825, wrote these words and Lowell Mason, a Boston Musician in 1830 gave us this tuneful melody, two souls of two great nations joined in a common message for the entire Christian world. "Hymns grow out of struggles, longings, aspirations, stirrings." This one is no exception.



"The Pioneers," sculptured group by A. Phimister Proctor

Christmas Magic—Courage!

IT ALL came out of the sky. "Fear not!" the angels sang, and there was born that magic, Courage.

Strange things happened that first Christmas morning. The Savior of the world was born, but that was not so strange, for had not the prophets been foretelling it for centuries? Were not people expectant, anxious for such news? Even some sleepy men on a hillside recognized the sign and suspected what had happened.

But no one was expecting a new era of love and peace to be ushered in. And least of all courage. True, men had known bravery and heedlessness of danger, but Courage, ah, that was something different. Its importance was so fundamental to all else that it was the angel's first thought. "Fear not," the message rang, "for behold, I bring you good tidings. . . ."

Could a people in the dread of a sudden vision be able to receive the good tidings? A voice from the sky, a brilliant burning star, a child born of a virgin, would not all these strike terror in the hearts of the people? And men afraid are separated by barriers too big for thought from the touch of a healing hand.

So there was born that magic—Courage. It was part and parcel of the message the Christ child brought to the world. It was the foundation upon which all his dreams were built. It was the first requisite.

Before the gigantic, staggering news of a Savior's birth can be believed, there must be courage—to trust.

Before the acceptance of a fact too overwhelming for contemplation, there must be courage—to think. Before the faith to follow new teachings of compassion, there must be courage—to love.

All through his life the child born on Christmas morning taught and lived the courage he had ushered into the hearts of men. He talked to the doctors in the temple, not brazenly, not arrogantly in the knowledge of his wisdom, but courageously—without fear. He met the cynics and the scoffers with a courage tempered with compassion. He went to Calvary broken and defeated, but with the halo of courage blinding his persecutors to his sufferings.

WHAT is the secret of this magic gift? Can it come for the wishing? It is the priceless magic that enables men to fulfill their dreams, to live out their hopes, to forget their failures. It hurls an idea with the force of a piercing lance into the consciousness of men; it whirls the world's machinery. It is that which enables us to acknowledge mistakes, to right small wrongs, to decrease that others may increase.

Time and again the Savior told a blind, unheeding world where the formula lay. "Let not your heart be troubled, neither let it be afraid, believe on me," could any words be plainer? In him are all the magics of the world—love, peace, joy, courage. Christmas magic!

The Disciples Again Are Honored

WITH the advent of the new year another tie will be broken at headquarters as the United Christian Missionary Society is called upon to share one more of its valued workers. Mrs. Josephine McDaniel Stearns, the second vice-president of the society, leaves to assume the position of general secretary of the newly created National Commission of Protestant Church Women, an organization of which she writes on the following two pages.

Perhaps no woman now in active service in our brotherhood has rendered so conspicuous a part in weaving the warp and woof of our missionary history as Mrs. Stearns. For twenty-five years her time and talent have been at the disposal of the Disciples of Christ. It was in 1904 that, as Mrs. J. E. McDaniel, she and her husband were appointed missionaries to Mexico under the historic Christian Woman's Board of Missions. A term of service in that field was followed in 1908 by a call to the state secretaryship of Kansas where she served with increasing and recognized usefulness. When the death of Mrs. M. E.

Harlan in 1913 created a vacancy in the national board of the Christian Woman's Board of Missions, Mrs. Stearns was immediately turned to as the natural and logical woman to lead in the national development work of the Board. This position she held until the formation of the United Society in 1920. In the new and larger organization she has served chiefly in missionary educational work until, with her election in 1926 to the second vice-presidency, the calls for her services led her more and more into extended field work among churches in the brotherhood.

The peculiar ability possessed by Mrs. Stearns will

be hard to replace. As a public speaker she perhaps has few equals among our men or women. Of commanding presence and queenly bearing, she often has been affectionately termed "Queen Josephine." And queen-like, she has ruled in her domains with royal prerogative, never hesitating to express opinions honestly arrived at, yet equally ready to recognize the value of opposing judgments. Always an able repre-

sentative of the Disciples of Christ in interdenominational groups, her ability to win friends for our brotherhood and its work has been second only to her contribution as a discerning counselor and constructive critic within our own family circle.

As Mrs. Stearns' experience in the world missionary enterprise has grown, her correspondingly increasing vision has naturally extended the depth of her understanding and compassion. It is in the field of international and interdenominational relations that her greatest concern today lies; hence it is especially fitting that with the formation of the new woman's commission, which



Mrs. Josephine M. Stearns

in its organization is interdenominational and in its concerns international, Mrs. Stearns should be called as its executive general secretary. The Disciples of Christ are honored by this recognition of one of their own. A short while ago they were called upon to contribute to another interdenominational board, the World's Sunday School Association, in the person of Robert Hopkins, and while the severing of such ties is hard they should be proud that within their ranks there has been an atmosphere conducive to the development of leaders of the type demanded for these services.

Another Step Toward Unity

A National Commission of Protestant Church Women Is Formed

By JOSEPHINE M. STEARNS

A UNIQUE and unprecedented meeting was held in Buffalo, New York, early in June of the current year. Though fewer than fifty women were in attendance, they were delegated representatives coming together to consummate plans for a federation of the church women (Protestant) of America.

Need of the New Movement

There are needs to be met in every community which no denomination can accomplish alone. The women of all the churches in any city or community working together may become an irresistible force for righteousness.

There are conditions and issues in the life of America today which are of vital concern to Christian people. No single communion can meet them alone. United influence, voice and service are indispensable. The women of the churches through a united program of education and activities can immeasurably strengthen the power of the church in the life of the nation.

The church, through a concerted and systematic program of education for international and interracial understanding and good will, has exerted tremendous influence toward world peace. Church women, co-operating interdenominationally, can make this educational program increasingly effective in every city and community.

There are also international trends, problems and relationships which must be understood if the missionary enterprise is to prosper in non-Christian lands. A unified and adequate program of education along these lines is needed everywhere. No communion alone can assume this task. Through the united influence which this new National Commission of Protestant Church Women will make possible, church women will be prepared to render an immeasurable service to all the churches of a given city or community and to the national and world-wide missionary program of all communions.

The Animus of the Movement

The historic Buffalo meeting in which the new movement was launched had been preceded by three years of conference, planning and prayer on the part of leaders in both local interdenominational organizations of church women and in the national missionary organizations of women. Delegates present at this meeting represented local city organizations and the two national organizations of church women, namely, the

Federation of Women's Boards for Foreign Missions and the Council of Women for Home Missions.

The urge of the new movement is well expressed in a statement from the report of the findings committee of the Buffalo meeting: "Recognizing the enlarging fields of service and the increasing and insistent calls coming to church women, world-wide in their scope, and recognizing the need for an all-inclusive program of education, we believe that a larger cooperation of church women is not only timely but urgently necessary."

Relation to Local Interdenominational Organizations

In a number of isolated cities the women of Protestant churches had formed local missionary federations, councils or missionary social unions immediately following the Jubilee of Women's Organized Work for Missions, which was observed in 1911. A few local unions had appeared before that time. Hundreds of such organizations have been launched in the last few years. The Federation of Woman's Boards for Foreign Missions and the Council of Women for Home Missions fostered these local organizations and gave them missionary objectives.

The World Day of Prayer, observed annually in February, and the wide use of the united mission study courses in city schools of missions and in summer missionary schools and institutes have brought the church women of many denominations together and have developed the spirit of unity and cooperation.

Most local organizations drew up their own plans of work, adopted the name that seemed to them most appropriate, and proceeded with the kind of program that seemed to them most important. There has never been the possibility of such local organizations co-operating with one another because no national link existed which could represent the inclusive program demanded.

At last the link has been forged. For the Christian women of America the National Commission of Protestant Church Women will provide a voice, a comradeship in service, a federation of activities and an interchange of plans and methods.

There is power in numbers. The great host of earnest, capable and determined women of the churches through this united movement will accomplish much in making Christian influence and effort effective wherever the situation demands cooperation among the churches.

Scope of Service

A major contribution which this movement can make will be in the field of Christian education. It will undergird and enrich the educational work of the churches and provide a united program for development of public sentiment up to the level of Christian standards throughout America. It is reassuring and gratifying to know that its contemplated program proposes conservation and cooperation in all the work which the churches are promoting rather than the formulation of new and perhaps overlapping lines of service.

In the following list of suggested activities the words "Conserving" and "Cooperating" seem to be key words:

1. Promoting through local organizations, and generally, all activities and influences for which church women should be responsible where interdenominational cooperation is required.
2. Mobilizing the power of united sentiment, prayer, education and action on the part of the Christian womanhood of America wherever sacred interests are imperiled.
3. Conserving and cooperating in such missionary, benevolent, social and educational work as is already being carried by local, interdenominational organizations.
4. Forwarding through all possible agencies the cause of international understanding and world peace.
5. Cooperating with existing agencies in the development of an adequate program of moral and religious education for the youth of America.
6. Cooperating in the development of an adequate program of missionary education for the churches of America and seeking integration of that program with religious education.
7. Cooperating in the work of local federations or councils of churches wherever such work can be advanced through a concentration of women's interest and activity.
8. Undergirding, through education, prayer and cooperation, the work of the Federation of Woman's Boards of Foreign Missions.
9. Undergirding through education, prayer and cooperation the work of the Council of Women for Home Missions.
10. Cooperating in surveys and movements, both local and outreaching, for civic betterment and social service.
11. Cooperating in or developing a thoroughgoing program of Americanization wherever there are "strangers within our gates."
12. Cooperating in every effort for better national, state and local law observance and enforcement.
13. Encouraging the education and mobilizing of the vote of the Christian womanhood of America on vital issues.
14. Promoting Christian unity, fellowship and cooperation among the churches of America for our common task of perfecting the social order and extending the sovereignty of Christ throughout the earth.

Constituency and Organizational Plans

It is estimated that there are approximately twelve million Protestant church women in America who should be brought into cooperation.

There are already some thirteen hundred local councils, federations or other developing organizations of church women. A minimum estimate of present mem-

bership in such would be from five hundred thousand to eight hundred thousand women. They are of the most interested, the most active and responsible women in the churches from which they come.

The Commission itself consists of the following members: six representatives from local interdenominational organized groups of church women; six representatives from the Federation of Woman's Boards of Foreign Missions; six representatives from the Council of Women for Home Missions; three representatives at large chosen by the above eighteen members of the Commission. Alternates for all of the above representatives are to be provided by their respective groups.

That the local interdenominational organized groups may have a corporate voice and representation regularly chosen, a chairman for this group was elected at the Buffalo meeting in the person of Mrs. James Ferguson of Kansas City, Missouri. The officers of the National Commission of Protestant Church Women consist of a chairman, Mrs. John Ferguson; a vice-chairman, Mrs. Katherine V. Silverthorne; a general secretary, Mrs. Josephine M. Stearns; a recording secretary, Miss Carrie Kerschner; and a treasurer, Mrs. Richard D. Blair. An administrative committee was constituted by the National Commission, which is composed of the officers together with one representative from the Federation, one from the Council, and one representing the local organizations. Standing committees have been provided as follows: committee on plan of work, finance committee, committee on relationships, and publicity committee.

A brief historical sketch has been prepared which will be mailed upon request, for the cost of handling, from the headquarters of the National Commission of Protestant Church Women, 1123 Broadway, New York.

It is proposed to launch the new movement among the local organizations already formed, through a series of state and area meetings. Attendance in these meetings probably will be delegated and will consist of leading women among the city federations and in the work of cooperating communions.

The first Annual Meeting of the National Commission of Protestant Church Women will be held in Boston in June of 1929.

Plans for financing this new movement have not as yet been fully formulated. The voice of cooperating local organizations is needed in determining plans for an operating budget. The initial budget is being provided by women of vision and resources. After the movement is launched and the scope and power of its work realized, there is no doubt that appropriations from local organizations and gifts from those interested in fostering such a movement will be adequate to provide the comparatively small operating budget needed.



Another Echo From the Jubilee

By K. C. HENDRICKS



The New
Fukushima
Church Proudly
Proclaims Its
Message to the
Passing World

ON SEPTEMBER 30, 1928, the Golden Jubilee echoed resoundingly in Fukushima, Japan. After many years of longing and envisioning on the part of both missionaries and Japanese workers, a number of whom have passed to other fields of labor, either earthly or heavenly, the dream of an institutional church plant for this important city in North Japan has reached fulfillment in substantial and beautiful materials.

This entire new plant is the love-gift of the devoted women of our Kentucky missionary societies, as their part in the Golden Jubilee a few years ago. It is a thousand pities that every one of those who had a part in this splendid gift could not have been present at the notable occasion of the dedicatory ceremony, and have seen the appreciation and joy in Christian eyes, and the admiration of many guests not members of the church. The Governor sent, as his own personal representative, the Minister of Education to offer formal felicitations; the Mayor of Fukushima was present and spoke with unmistakably sincere appreciation of what such an institution would mean to the moral and spiritual life of the city; Pastor T. Kawai and other leaders of our work in Japan described in enthusiastic manner the variety and scope of the service it is hoped the new plant may render; and above all else was noticeable the atmosphere of fervent prayer in the face of fresh opportunity and responsibility which the new equipment brings with it.

Let us try, very sketchily, to help WORLD CALL readers visualize, (1) the Fukushima situation, and (2) the new edifice built with this situation in view.

The Fukushima Situation

Fukushima is about halfway between Tokyo and our northernmost mission station, Akita. It is quite a respectable little city of some forty or fifty thousand inhabitants; it is a railroad junction, with large car-shops; an industrial center with silk manufacture on a large scale; a financial center with many banks, some of them having splendid buildings of masonry or concrete; and an educational center, with several high schools, two normal schools and a college.

Several Christian bodies have either church buildings or preaching-places in the city, but we alone have missionaries here; and now we alone have a real institutional church. Thus it will be seen that we have a peculiar responsibility toward the entire community. As a matter of fact the extent of that responsibility would be great enough to keep twenty or thirty churches busy. There are thousands of children to reach for the Friend of the little ones; thousands of toiling factory girls, longing for their old homes in the green countryside, among the rice fields and pine trees, hard as life was, even there; thousands of alert, ambitious students, quite reachable through English Bible classes, club work, and the novelty of close contact with English speaking foreigners, the missionaries; hun-

dreds of railroad men, of clerks, of artisans, of shopkeepers, of laborers, jinricksha men, and others too diverse to mention. It is indeed a staggering, challenging situation.

The New Church Plant

What kind of an edifice has been erected in the midst of this Fukushima situation? It is not a very large building, compared with some church buildings in America, or even with some in Japan—not such a building as will require a huge expenditure for upkeep, and put far off the day of Japanese self-support—but it is a wonderfully serviceable structure, the fruit of years of careful, prayerful thought, designed to utilize every square foot of ground space to the utmost advantage, and to meet as many different needs as possible. It is a very neat looking, comely building, with a tower that stands four-square and rises three stories. Every one of these three stories in the tower is used for some practical purpose, the first floor being the vestibule of the chapel, the second the church office and pastor's study, the third an attractive club room for boys, with a fine view out over the city to the hills and (on one side) lofty mountains, inspiring youth with high idealism to rival the snowy ranges of Azuma.

The chapel is dignified and worshipful, with baptism and Lord's Table given a central place, and this chapel room is to be reserved for worship, so that its very atmosphere and associations will speak the presence of God to those who enter here. The adjoining educational plant, for Bible school and kindergarten,

three kindergarten classrooms, purposely built on a higher level than the main floor, into a stage or rostrum for the auditorium (the main kindergarten room) at will, for the holding of varied types of public or other meetings.

To round out the institutional nature of the plant, there are accommodations for the following forms of service, among others: cooking and sewing classes, reading and games, dramatic activities, boys' and girls' clubs, evening classes in English and Bible, lectures and discussions, receptions and socials, workers' training classes, outdoor recreation for all ages, including supervised play, with up-to-date apparatus, for the children, and such games as basket ball and volley ball, for thin-chested young men and women from the office or the shop. We shall be providing facilities for benefitting every side of human life: the spiritual, the mental, the social and the physical, and it is all to be



Where young Japan will form a new circle of Christian friendship



There are no distracting architectural appendages in this simple room of worship

is a marvel of beauty and utility, considering the very modest cost—large windows, flooding the kindergarten room with sunlight, ample classroom space, convenient cloak room and lavatory facilities, sliding doors and removable partitions here and there, making the arrangement of things very flexible for varying demands, as, for example, the conversion of a row of

done specifically in the name of Christ, as an earnest attempt to demonstrate what his religion really comprehends within itself. This one institution will, of course, fall far short of meeting the entire situation but it ought to result in showing the thoughtful people of the city in what direction the all-round redemption of their community really lies. There have been too few such demonstrations in Japan, largely due to lack both of equipment and of adequate staffs of workers.

The workers who are at present manning the new plant in Fukushima are: Pastor Teizo Kawai and wife; Miss Miyo Kyotsuka, woman evangelist (Bible woman); Miss Martha E. Gibson, and Mr. and Mrs. K. C. Hendricks. It is hoped that another single lady missionary may be available soon, in addition to Miss Gibson, whose well-earned furlough falls in 1929-30, but funds have not been sufficient to make possible any additions to the mission staff. We are very thankful to have the workers and the equipment that we have. A new day has indeed dawned in Fukushima.

Brass Tacks in the Racial Problem

Sixty Women of Both Races Frankly Face Their Differences

By GRACE W. McGAVRAN

AN EXPERIENCE which any woman might enjoy was the gathering together of women of the two great races of America—black and white—at Eaglesmere, Pennsylvania, September 18 and 19. It was the second time that such a gathering of church women had been held. Representatives of thirty-one religious organizations were present, among which was one representative from the United Christian Missionary Society and the state president of our work in Pennsylvania. Fourteen states were represented.

To the delegates who were fortunate enough to be there, Eaglesmere spells a good time and new friendships between white and colored women which could scarcely have been obtained in any other way. Two whole days of talking together, walking together, getting lost in the woods, canoeing together, and visiting together in front of great log fires! Yet with all the fun there

was plenty of serious consideration of the widening opportunities for church women in the furthering of a Christian type of relationship between the races. The program was no cut-and-dried—or dry—series of talks. Instead there was a brief statement of the topic under consideration and short talks by those who were actually there as delegates rather than addresses by imported speakers. Then came the open forum. It was interesting to see how the whole trend of the conference was toward the emphasis of what has been done in one town that similar things might be done in another.

There was little of the sentimental. These women got down to brass tacks, such as police protection for colored women, proper hospital care, dormitory facilities at northern schools, housing conditions. There were also some sessions on the contribution of the negro to the cultural life of America.

The formation of right racial attitudes in childhood was felt to be the most hopeful method of solving the race problem, and as one means of doing this it was recommended that an effort be made to provide a series of Sunday school lessons each year on interracial relations. Illustrations, methods, projects, story material and news items introduced into Sunday school lessons and story papers were advised for the creating of a friendly spirit. A resolution was framed providing

for a conference with the International Sunday School Lessons Committee in regard to including definite studies in race relations. Another concrete suggestion was to include all races in young people's summer conferences.

The sessions on education were particularly significant. It was felt that the frank discussion of certain points especially pertained to the situation among the Disciples of Christ.

1. What opportunity is there for students of the two races to know each other in schools for higher education?

2. Do the students in our schools have especial opportunity to receive sympathetic contacts such as will foster better racial understanding?

3. Do the students and faculty in our mission schools feel any form of segregation on account of their race?

4. What chance is there for representation in church work and on boards dealing with problems among the colored people?

Half of the charm of the conference lay in the happy attitude with which the women of both races approached problems which ten years ago might have been discussed only in a spirit of bitterness. If the spirit of that conference might be extended over the United States it is safe to say that the "race problem" as such would be largely on the way to solution.



Among the interesting women at the conference at Eaglesmere were: Mrs. Alice Dunbar-Nelson, former wife of the Negro poet, Paul Lawrence Dunbar (extreme right in front row), Dean Anna Sloan of Taylor University, Washington, D. C., Katharine Gardner, new secretary of the Commission on Church and Race Relations of the Federal Council, Mae Belcher, secretary of the Negro Y. W. C. A., Indianapolis, Indiana

Dr. and Mrs. C. L. Pickett spent nearly twenty-five years in the Philippine Islands, the only physicians in a radius of fifty miles and the children have known practically no other home than Laoag



The two boys and Lois Pickett Kaminke (right), whose husband stands back of her, have been in America for the past five years, while Myrtle Irene remained with her parents in the Philippines

The Picketts of Laoag

An Appreciation

By SYLVIA SIEGFRIED

WHEN Dr. and Mrs. C. L. Pickett came to Ilocos Norte in 1903 the Philippine Islands were not the same as those of today. The road from Currimaos was almost impassible by ox-carts, and in places they and their little daughter, Lois, had to get out and walk, the journey taking a whole day. War, fire and typhoon had played havoc with many of the better dwelling places, and the country and city were far from the prosperous looking places that now attract travelers through the northland. Schools had not been established long and the school habit had not become a common one among the Filipino youth. Doctors and missionaries were very scarce or entirely unknown.

A missionary is usually given time to study the language before plunging into active work, but the needs of the people for medical attention were so great, and the opportunities for preaching the gospel were so many that language study had to be sandwiched in with other work, and too often put aside entirely, yet finding Spanish of great use in dealing with officials and other persons of prominence, Dr. and Mrs. Pickett acquired a sufficient knowledge of that language to make a place of friendship in many hearts which has continued down the years.

The return of the Picketts to the United States, referred to in the last paragraph of Miss Siegfried's article, was necessitated by Mrs. Pickett's illness and the failure of all efforts in the Philippines to relieve her sufferings. They reached San Francisco June 13, 1928, but found the best medical and surgical skill there of no avail. October 16, her final release from suffering came in Tucson, Arizona. Mrs. Pickett was one of three missionary daughters of a minister father, A. E. Major, retired, of White-wright, Texas. Anna Gertrude, now with her father, was formerly and Laura Lynne is one of our most devoted missionaries in China. Mrs. Major died in 1925.

No person was ever too poor, or in any way too miserable to command their attention and consideration. They have been friends alike to rich and poor, Catholic and Protestant, Malaysian and Caucasian. There has been no respect of persons with them. They have always been fair in their judgments, just

in their decisions and most eager to serve.

They have been equally interested in all phases of the work. Though a doctor by profession, Dr. Pickett takes high rank also as a preacher, being particularly able to suit his message to the needs of the people, be they a congregation of students, a dozen American teachers, as often came together in Laoag, a cosmopolitan assembly such as he often preached to in Baguio during vacations, or a group of older people such as were often found in the homes where meetings were frequently held. He was also sought as a speaker on many secular occasions.

Until the duties of the hospital became so great that it was impossible to go so often, Dr. Pickett never allowed a regular or special service to go by without his attendance. Before the time of the electric lights, the Doctor could be seen in rainy or dry season going along with his lantern to the night services of the church.

Mrs. Leta Pickett, besides being a missionary and a doctor herself, was a home maker in every sense of the word. Because she felt that she must care for her little ones and in some way make up for their lack of home, kin and friends, she was unable to attend as many of the services as did her husband, but her home served as a model of what Christian grace, love and fellowship should be. Her home was a lodging place for many American travelers passing through, while the pagan mountaineers found just as great a welcome there. She was always delighted with the coming of her friends and her happy manner even when her strength was waning is one of our long-to-be-cherished memories.

One of Mrs. Pickett's beliefs was that our work shines farthest, if it shines brightest at home and she gave much time to the teaching of her children, taking Harold and Lindley almost up to high school and Myrtle Irene through all her studies here, Lois having remained in the states at the time of the first furlough.

Mrs. Pickett's work as superintendent of nurses has been a very important part in her mission work. She taught several different subjects, besides church music to the nurses, and their songs have been a helpful feature of the East Chapel services. Besides that she has been a mother to the nurses, even calling them by the affectionate term, "daughter."

Lois was a tiny girl of about four years when the Picketts arrived in the Philippines. She and the two little boys born during the first term here, spoke Ilocano as children of Ilocano parents do. They readily made friends with the other children. Lois and Isabel Tabois, now Mrs. Cabaneros, a nurse of Tayabas, were great pals. Lois continued her studies in the states and after graduation from college and a few years of teaching was married and is now herself the happy mother of a baby girl. Harold and Lindley were so much a part of the life here that once they forgot, in their zeal to make some companions get a message of importance, and used Ilocano on the school ground for which they were suspended from school for several days, to the amusement of their friends. They are now attending college in the states.

Myrtle Irene has been secretary of her Sunday school class, an energetic member of the Advise Camp Fire, and has taken nurses' training right along with the nurses, in addition to her school work. She has found much fellowship with the nurses, even to putting on with them her nurse's cap and dress.

More than once have Dr. and Mrs. Pickett been left as the only missionaries of Ilocos Norte. The Doctor, instead of feeling overburdened with the work, sought ways and means to push it forward notwithstanding

the lack of workers. One of these ways was by introducing the monthly conference on the first Tuesday of each month. In this way all of the paid workers, besides many church members could get together for a day of fellowship, worship, and inspiration from the lessons, sermons and outlines given them, besides a time of exchanging ideas and plans to best push forward the work. Mrs. Pickett admirably acted as the hostess, and led in teaching new songs or perhaps correcting errors in the singing of old ones. Indeed Dr. and Mrs. Pickett always seemed extremely happy when they were very closely identified with every department of the work whether medical, evangelistic or educational. *The Press*, together with the *Dalan ti Cappia* and the *Philippine Christian* also received their share of interest and contribution from Dr. Pickett. The Doctor has at different times served in all the offices of the Mission of the Church of Christ. Because of his large outlook and his splendid judgment he has practically always had a place on the advisory committee of the mission.

FOR twenty-six years Dr. and Mrs. Pickett have been residents of Laoag. No Americans in all this north country have stayed longer, have become more a part of the people, have worked more unselfishly for the good of the people than have Dr. and Mrs. Pickett. Only two missionary families had preceded them here and they, by only a few months. They were W. H. Hanna and Hermon P. Williams. The first home of Dr. and Mrs. Pickett was the house which remodeled and enlarged, became the present hospital. It had at first a grass roof. They caused it to be a far more attractive place after they had lived there awhile. When they returned from their first furlough they lived for a time in the large Acosta Building which then served as the center for all our mission work here. Within a year, under Dr. Pickett's supervision, the old home was made into a large up-to-date hospital. The family then moved to a new rented house just to the northeast. Their third term they lived in what is now the Nurses Home to the south of the hospital and shortly before their home-going they moved into the residence just east of the hospital, the first home built for a missionary family in Laoag.

They returned in 1925 for their fourth term of service and have given themselves unstintingly to the work, in many cases far beyond their strength and endurance. Their host of friends deeply lament their early going. Their home is here; their work is here; they love the task and the people. We shall continue to hope and pray that their return to the land they love will be possible.



A Finger on the Brotherhood's Pulse

The One-Day Conventions Reflect Awakening Interest in the Church's Program



C. O. Hawley, the "inside" dynamo of the One-Day Conventions

TEAM leaders report that the hospitality and genuine welcome of the local groups accorded them on all sides was one of the most encouraging factors in the entire series of One-Day Conventions held in October throughout the country. The churches in which the meetings were held were generous to the point of embarrassment in the courtesies extended, and the cooperation of all workers was marked.

Fully two-thirds of the churches represented had their pastors in attendance and in some of the conventions there was an inspiring number of laymen present. Book sales, especially *Survey of Service*, were unprecedented. Many subscriptions for *WORLD CALL* and *King's Builders* were taken, although there was no specific promotion of these journals as such. It was evident everywhere that people are interested in our world wide work, interested not only in reading of it and enjoying passively the triumphs that are reported from the fields, but are anxious for an active participating share in its actual struggles.

Perhaps one of the most colorful figures on the convention teams was Evariste Hebert, our evangelist in the French fields of Louisiana whose zeal for the task intensifies his magnetic personality. R. H. Miller of Kansas City writes that Mr. Hebert made a profound impression upon all who heard him and "in the evening when he spoke of his conversion he moved the people to depths that one seldom witnesses."

In Alexandria, Louisiana, John Newman, the "Timothy" of Mr. Hebert, and himself a flaming torch of enthusiasm, drove sixty miles with four of his recent converts to attend the gathering. Miss Edith Eberle, a member of the team in that section, says:

"At the banquet John was given a half hour to tell of his conversion and his work among his own people, the Acadians of Southern Louisiana. He replied, 'I cannot tell you much. It takes me one and one-half hour to tell it in French and two and one-half hours to make you understand in English.' He added that the French Christians felt that it had not been worth their while to come to church unless one preached three hours. But he brought such a message of zeal and consecration in service that we all sat spellbound. In the course of his message he told the story of one of the Frenchmen whom he knew who had been a very wicked man. Eighteen times they caught him and put him in jail, but each time John said, 'He got out without anyone needing to open the door for him,' until at

last they gave up and 'did not bother him any more with the jail.' Then he told of the man's conversion, of his Christian living and devotion to the church and finished with, 'And that man is here tonight.' Imagine how we gasped when one of the four men quietly arose and stood among us. They sang for us their strangely beautiful Christian hymns in French. Their faces glowed. John Newman, with his simple faith and the heroism of which he is so naively unaware, lifted us to heights of consecration as he told us 'in vibrant voice, his face alight with love and enthusiasm, of the need and opportunities of his own work and the response to his efforts in our 'French field.' When they left the dining room for the long drive back to their southern village we felt as Moses must have felt when he heard a voice say, 'For this is holy ground.'"

The largest group of delegates from any one church at the Hope, Arkansas, convention came from DeQueen where G. W. Carlisle is pastor; and thirteen of the DeQueen delegates were young people whom Mr. Carlisle had baptized the Sunday before the convention. Their songs and enthusiasm added much life to the meeting.

CONCERNING general conditions encountered in the South, Miss Eberle says: "The beauty of the Ozark country, Southern hospitality, with its warm-hearted graciousness, fried chicken and hot biscuits, homes, hearts and churches opened wide to receive the One-Day Convention leaders—that was Arkansas! And two days in Louisiana added more joy and blessing with the same type of response and fellowship. Of course it rained sometimes and convention-bound delegates sat mud-marooned by roadsides while the convention went on forty miles away. But rain storms served to show how quickly Ozark air can clear and what beauties may come forth as a result. Harvesting the apple crop kept some folk away and cotton fields were still white and crying for attention. But the One-Day Convention churches were wide open and ready and the people who came interested and responsive."

The harvest season was also apparent in the Northwest where A. R. Liverett led the convention team. Twelve conventions were held in Montana, Idaho, Washington and Oregon. At Wenatchee, Washington, the people were gathering and shipping out 125 carloads of apples a day and in Southern Idaho the "spud" harvest was in progress. Mr. Liverett reports the whole Northwest is deeply interested in the International Convention to be held in Seattle next August.

At points in Michigan and Canada people traveled from ninety-five to a hundred miles to be present all day in the One-Day Conventions.

The Guelph, Ontario, convention had in its number two of the ministerial students from the new college of the church at Toronto. Both were presented and received with enthusiasm. The good impression made by them gave great promise for the future of our Canadian work.

At the Buffalo One-Day Convention Mrs. Marion Duncan, of Tibet, brought greetings from that far-away mission field.

At Syracuse, New York, Dr. McAllister, president of the Union Theological Seminary in Porto Rico, was introduced by Mr. Carpenter and addressed the convention twice. Dr. McAllister was in Porto Rico at the time of the recent hurricane and brought a very real picture of the destruction caused by that disaster.

At Troy, New York, every church in the district was represented and every pastor of the district was present.

In the Syracuse, New York, convention the Auburn church was represented by more than 120 delegates. Besides coming in private cars they chartered two buses to bring the delegation. One of these delegations brought sixty young people to attend the evening meeting. The young people demonstrated their presence by coming to the front of the church under Mr. Walker's leadership and singing one of the grand old church hymns.

Mrs. Robert M. Hopkins and Mrs. Bateman, nee Dorcas Dye, daughter of Dr. and Mrs. Royal J. Dye, were in the meeting at Brooklyn, New York.

The ladies serving the banquet at Traverse City, Michigan, turned the proceeds of the supper over to Porto Rican relief as their response to the appeal brought by V. C. Carpenter, the missionary.

The City Union of Disciples of Philadelphia held its quarterly business meeting following the closing of the One-Day Convention. The fine fellowship was apparent. Two of the Philadelphia churches have building programs, and their work seems to be going forward in a very good way.

At Owosso, Michigan, the choir prepared a special number which added much to the evening program.

Among the reactions of local pastors and others are the following:

We had a wonderful One-Day Convention in Lexington. I think it was the best meeting of the sort I have ever attended.

A. W. FORTUNE,
Pastor Central Church, Lexington, Kentucky.

I feel that in another year our Denver One-Day Convention can really be made a great thing. The programs have been exceptionally fine and the attendance good, but I believe that the attendance can be doubled.

PAUL PRESTON,
Pastor Central Church, Denver, Colorado.

I want to express my own appreciation of the fine team of leaders you sent us. Dr. Osgood could not have been excelled for the wonderful way in which he conducted the sessions. He made a rich contribution to the helpfulness of the convention and Mr. Duncan made a lasting impression by his great missionary address at the banquet session.

F. A. POFFENBERGER,
Pastor First Church, Williamsport, Pennsylvania.

I think the conventions this year were the best ever in Colorado. There was a great increase in attendance. In fact, those at Denver, Greeley and Pueblo were larger than our ordinary state conventions. There is new interest in Colorado in cooperative work. Mr. Bader was a great leader and Dr. Macklin just captivated the people.

C. C. DOBBS,
State Secretary for Colorado.

I want to say that I heard on every hand fine words of appreciation of the convention and the helpfulness it brought to all.

L. W. MCCREARY,
Pastor Park Avenue Church,
East Orange, New Jersey.

I felt the tone and spirit of this particular convention was the best of any One-Day Conventions I have attended and I think I have been at all of them. The addresses were favorably received and the men's banquet at the evening hour went over big.

SAM P. WILLIAMSON,
Pastor First Church,
Chillicothe, Missouri.

In behalf of our congregation we want to tell you how much we appreciate the visit of the workers. Their presence gives us new enthusiasm for the world task. One of our men said, "I did not know a missionary address

could be as interesting as Miss Taylor's message on Mexico.

RAYMOND SHERER,
Pastor Highland Park Church, Chattanooga, Tennessee.

I feel that our brotherhood has never undertaken anything that has proved more effective than this method of reaching the people. Our attendance was good, the team was at its best and the messages were inspiring and more people were reached in a vital way than in any meeting or series of meetings that I have ever known.

JOHN W. LOVE,
Pastor First Church, Washington, Pennsylvania.

Additional One-Day Conventions

California (North): Chico, Nov. 11; Sacramento, Nov. 12; Healdsburg, Nov. 13; Berkeley, Nov. 14; Watsonville, Nov. 15; Lodi, Nov. 16; Selma, Nov. 19.

Georgia: Waycross, Dec. 3; Sandersville, Dec. 4; Winder, Dec. 5; Griffin, Dec. 6.

Alabama: Athens, Dec. 7; Birmingham, Dec. 11.

Mississippi: Amory, Dec. 10; Vicksburg, Dec. 13; Clarksdale, Dec. 14.

Florida: Lakeland, Dec. 3; Miami, Dec. 4; Jacksonville, Dec. 5.

South Carolina: Charleston, Dec. 6.

North Carolina: Ayden, Dec. 7; Plymouth, Dec. 10; Wilson, Dec. 11; Greensboro, Dec. 12; Charlotte, Dec. 13; Asheville, Dec. 14.



Ready to Start on the One-Day Conventions

Some of the missionaries who met at headquarters as the convention teams were being sent afield. Left to right: Dr. W. A. Frymire of Africa, Mr. and Mrs. Homer Gamboe of India, Miss Martha Bateman of Africa, V. C. Carpenter of Porto Rico and Marion Duncan of Tibet.

Plain Talk!

On a Mark of Civilization

THE churches and Bible schools of the Disciples of Christ perhaps never made such demands for admission to our homes for both children and the aged as they are making now, and almost without exception these requests for service, especially for the aged, are official, coming from pastors and official boards. To its deep regret and often embarrassment, the United Christian Missionary Society is not always able to meet these demands, due in part to the lack of room, chiefly to the lack of sufficient funds for support. The society is able to handle calls for service to children with a fair degree of satisfaction by referring them to other agencies, when it is not able to serve them itself. It is not so fortunate in its response to urgent requests for the care of the aged. Unable to refer them to some other agency, since there is no place else for them to go but the poorhouse, these unanswered calls for service to the aged have accumulated in spite of the society's best effort, until there are forty-one names of persons, all needy and deserving, on the waiting lists.

This long line of worthy applicants waiting at the doors of our homes is not the result so much of the lack of room as it is the lack of funds sufficient for their support. The Golden Jubilee made possible the needed enlargement of the buildings of several of our homes, but this enlargement has not been backed up by increased offerings for support. At least fifteen rooms in the six homes for the aged stood idle throughout most of the last year while forty-one worthy, needy aged men and women have suffered and waited outside. The society has gone the limit until the churches balance their demands for service by an increase in offerings to cover the necessary support.

ONE of these on the waiting list of our homes for the aged is the widow of a pioneer preacher, one of the strong men of the former generation. She is seventy-nine years of age. She has been in the church sixty-seven years. Her pastor writes of her: "We regret the necessity which may lead her to find shelter in one of our Christian Homes, but no one could be more worthy of the gracious ministry of our brotherhood than our sister." She says, "I very much hope for a favorable decision. If rejected it will be necessary to look elsewhere."

Another worthy woman is seventy-three years old, an active member of the church for more than fifty years. The church, writing through one of its officers, says: "She is respected and honored; character above reproach. Our church membership is small. We have a struggle to keep up existence, yet we have been glad to do all we can for her."

The pastor of one of our small churches has been urging for some time that a worthy member of his church, eighty-one years of age, for many years in the church, be received into one of our homes. He frankly confesses that he cannot understand why there should be any delay about receiving this aged, worthy sister. He graciously hints that when churches make offerings for the support of the work of the society, they ought to have prompt and efficient service.

Among those who wait patiently, wait and suffer while they wait for the church to answer their call for aid, is the widow of the son of one of the great educators of our brotherhood, seventy-five years old, sixty years in the church. A friend, writing in her behalf says, "I do hope she can be taken care of soon, as her case is most urgent."

THE problem of making the aged people happy who find refuge in institutions, is one of the most difficult in all benevolent work. The separation from home, family and friends is in itself depressing, and this depression is greatly increased by the sense of the loss of independence, enforced obedience to rules which overlook personal wishes and lifelong habits, the sense of dependence upon public or private bounty, and the lack of mental occupation, permitting the mind to run back with regret, forward to despair.

A constant effort is made in the homes maintained by the Disciples of Christ, through the United Christian Missionary Society, to minimize these depressing influences as far as possible. Men and women are permitted to enjoy each other's society. Each individual is permitted the largest degree of liberty consistent with anything like order. An effort is made to make all feel that the home is theirs, and that it is a privilege, and not a duty, to serve them. Everyone who is at all able to work is given some light employment. Entertainments are provided, and religious services are regular. An abundance of good reading matter is supplied.

One of the most grievous things in life is the little interest that the average person takes in providing for the comfort and happiness of the aged. While there is, of course, never as much interest in the children as their needs seem to demand, the apparent and manifest indifference to the needs of the aged is pitiful and painful. Perhaps this neglect is never so marked as it is at Christmas. The children will not be entirely forgotten. A number of generous souls will think to provide those tokens of love and care that will make happy their hearts; but where scores will fill the hearts of children with Christmas cheer, only one will remember the aged. And yet these dear old men and

women in our homes, children in every emotion of the soul, are just as hungry for a little bit of love as are the children. A little gift, perhaps a box of candy, a bouquet of flowers, a collar, a handkerchief, a comb, or even a pretty card, a personal gift will fill the eyes that are dimmed with a new light, the wrinkled face with new smiles, and a tired heart with a new song of gratitude. The interest and excitement in one of our homes for children on Christmas morning cannot surpass that which pervades one of our homes for the aged. It is not the value of the gift so much as the fact that they are not forgotten that brings the joy of comradeship to their lonely hearts.

Archbishop Glennon, in a recent address in the Cathedral in St. Louis, said: "In these times people are devoted to little children. Social service is sweeping over the country, caring for little children but not old folks. Travel out here in Missouri and see these countless homes for old folks—county farms, institutions. These poor old people are crowded there, congested, diseased, insect ridden, shattered in mind. They are allowed to die, or helped to die; yes, helped to die. It does not require civilization for people to take care of little children. Animals care for their young. But one of the best indications of civilization is, how do they care for their old folks!"

I Jes' P'tend

I JES' p'tend my Dad's alive,
'At Mama doesn't have to work,
'At she can stay at home all day,
An' doesn't have to go an' clerk
In 'at ol' store—I jes' p'tend.

An' I p'tend 'at we all live
In a big house in a fine street,
An' 'at we have a dra' big car,
An' lots of 'licious things to eat,
An' lots of clothes—I jes' p'tend.

I jes' p'tend the kids at school
Don't laugh at my ol' clothes an' shoes,
An' 'at they all like me—a lot—
'At sometimes in the games they choose
Me, too, to play—I jes' p'tend.

An' me an' Mama, we p'tend,
'At we are eatin' off gold plates,
'At we have turkey an' ice cream,
An' cake an' raisins, nuts an' dates—
An' oh, yes—butter!—we p'tend!

An' when I go to bed at night
I jes' p'tend 'at I am not.
So awful cold, I snuggle down
An' make believe 'at I'm TOO HOT
Sometimes all night, I jes' p'tend.

An' when I hear the kids all talk
'Bout Santa Claus an' his reindeer,
An' all the things he's goin' to bring,
I jes' p'tend 'at he'll stop here!—
I wish he knew how I p'tend!

—New York Times





Part of the Line of Worthy Aged People W



Admission into the California Christian Home

A Dream Come True

By CAMMIE GRAY



Mrs. Tsu and Cammie Gray, Wuhu, China

Mrs. Tsu as a Bible woman has been a leader for ten years. She is the grandmother of Miss Tsu, principal of Wuhu High School for Girls, whose picture appeared in June "World Call."

YES, dreams do come true and mine did on August 27 when I reached Wuhu, China, and was at home with friends and fellow workers after a separation of two years. After a perfect voyage across the Pacific we had landed in Shanghai and found Mr. Cheo, pastor of the Wuhu church, and one of his little boys, and Miss Tsu, principal of the Wuhu Girls' School, who had come to welcome and escort us back. Mr. and Mrs. Marx of Shanghai and Mrs. Gish of Nanking were also at the dock.

The next evening after a busy day of shopping in Shanghai for necessary supplies, we took the boat for Wuhu. Miss Lyrel Teagarden, who has been helping in Japan, accompanied me on her way to her station in Luchowfu. It takes two nights and most of two days to make the trip to Wuhu and gave me a good chance for an undisturbed visit with my Chinese friends and coworkers.

Many friends were on the river bank waving a welcome as we reached Wuhu. It took a long string of jinrickshas to carry all of us the considerable journey through the streets to our front gate. So many together made it quite conspicuous but there was nothing but courtesy and friendly smiles and greetings all along the way.

And finally home again! There at the front gate was dear old Mrs. Tsu and others who had preferred to wait at home to extend their welcome. Every countenance beamed with joy—both theirs and mine. Mr. and Mrs. Cheo had

arranged dinner for us all and so we went across the street to the parsonage to a wonderful Chinese dinner. It was a large family affair, for my household of Bible women and women teachers was there too, and we all made merry together. The children at the parsonage have grown considerably and there was a new baby born a few months ago.

It was so good to see the folks that the new house was of far lesser importance, but imagine my happiness to step inside and find that Mrs. Tsu in her loving, thoughtful way had all my furniture moved and in place in the various rooms, even to books and dishes.

From the very first day there has been a constant stream of callers and a number of Chinese feasts and dinners to attend. I was surprised on the first Sunday here in church to be called forward by the pastor, after he had made a speech of welcome. The whole congregation arose and we made a slow, deep bow to each other. Since then the church has given an informal social.

Mr. and Mrs. Haskell returned about a week after I did. They have been helping in the Japan Mission since March, 1927. They too are happy to get back to China. Mr. Haskell is teaching in our boys' academy and they live in their same house, out from the city on a pretty hill overlooking the river.

I am now the only foreigner living within the walls of the city but I never lack for fellowship and companionship. My immediate family within the gates of the mission compound consists of twelve Chinese, with Mrs. Tsu, sixty-four-year-old Bible woman, mothering us all. Five of them are over forty years old and all are responsible people. Miss Tsu, principal of the Girls' School, is a graduate of Ginling College in Nanking, and the other women teachers are high school graduates. Then, too, the pastor, who is a B. D. graduate of Yale, and his talented wife, live just across the street, while the church is just a block away, so I am entirely surrounded by friends. I could not be more congenially situated or happier in my daily association and work. There is no chance for loneliness with such happy Christian fellowship.

Wuhu during the course of the Revolution never did suffer to the extent of the other cities in the Yangtse Valley, and I never knew it to be any more calm and peaceful than now. During the war soldiers were quartered in our church several times and seven different times in our Women's Center where we all live and where the girls' school is located. These soldiers were orderly and at no time did they harm or molest any of our people or any of our property or belongings here. The officers and soldiers here at the Women's Center were friendly, and Mrs. Tsu had many opportunities every day both to preach the gospel to

them and to show them many acts of kindly, thoughtful hospitality. They were treated as personal guests, and responded and acted as personal guests, replacing things that they accidentally broke in using, and often leaving gifts besides. Friendly letters are still received from a number of those officers and soldiers who will never forget their stay here. But there have been no soldiers in our property for a year. It is miraculous that nothing and none of our people here were harmed or molested in any way by these experiences—would that this were true everywhere. However those were very anxious days for them, and I just wish that I could have been here to share in person the burdens with these faithful, loyal Christian coworkers.

I am moved beyond words to express when I see how wonderfully they have carried on all the work—often under great difficulties, with many new problems. Their faith and courage and loyalty is inspiring. These Chinese fellow-workers have been marvelously used of God through all these difficult times. They have reached new heights, and now that we are united again where we can personally bear each others burdens and share in all the problems as well as the joys of the work, I hope that we may mutually be of help to each other.

Special mention should be made of a few leaders here who have borne such heavy responsibility. Mr. Cheo as pastor of the local church has led in a very fine way all the work of the station, also being



Pastor C. W. Cheo of Wuhu, China, and his family—a steady force amid the changing conditions in that city. Since this picture was taken two more children have come into the home

station treasurer and a member of the administrative committee and council of the mission. Mrs. Tsu has been in full charge of the women's work. Her age and long Christian experience have made her service invaluable at the Women's Center. Even the soldiers who stayed here temporarily honored her as a mother. Miss Tsu as principal of the Girls' School has had no easy task. School work is often disturbed by student agitators, but

she has maintained peace and harmony among the students and faculty and has brought each school term to a successful close. The same can be said of the Mission Boys' School, with Mr. Hwang as proctor and Pastor Cheo as advisor. All of these leaders have been upheld by a very loyal and faithful lay membership of the church and teachers in the schools. Mention should also be made of Mr. Chao, secretary of the local Y. M. C. A.,

which meets in one piece of our mission property, for the fine way that he and the pastors have cooperated in holding the friendly interest of a number of the officials and city gentry in the work of the church and the Christian movement in general.

Oh, it is good to be alive, and to be at home, and to have dreams come true, and best of all to be entering upon a third term of service in Wuhu!

In the Heart of Mexico

By FLORINE CANTRELL

Miss Cantrell, who went to Aguascalientes, Mexico, in August, is the first nurse ever sent by our people to that country. She will work among the children in the home and school and do some public health work

IN WRITING about Mexico, I hope no one will regard what I say as facts about the entire country, because I have seen only a very small part of the Republic—a few days in San Luis Potosi, and a few weeks in Aguascalientes. Every day I see something new here, which makes me believe I know very little about the country. Five years from now, if I should write about Mexico as I shall see it then, I am sure there would be a difference, for two reasons: First, because I will have made other conclusions when I have a better understanding, second, because the country seems to be growing and changing rapidly.

Perhaps I should know much about Mexico, because I am in the "center of things." In the central plaza of the city there is a tall stone marker, erected for the purpose of designating the center of the Mexican Republic. If we do not make the heart of Mexico more Christian it is not because of our location.

With the mental pictures I have formed of Palestine from reading and pictures I sometimes wonder which place I am in—Bethlehem, Nazareth or Bethsaida? The type of buildings, the vegetation, the manner in which the women dress, the long dresses with scarfs thrown over the head and about the shoulders; and almost every day I am reminded of the picture of Mary and Joseph as they journeyed to Egypt, all of which gives an oriental atmosphere. But how strange to see the ancient oriental methods of travel, and women with dresses almost sweeping the ground; and on the same street and at the same moment, some of the latest models and highest priced automobiles, and crossing the street a woman bare-headed with hair short and skirts as Paris dictates. This is only one illustration of the contrasts in Mexico.

There are many pretty things in Mexico, but so much of it is hidden. While walking on the street, one sees row after row of adobe houses, the fronts appearing to be nothing more than stone walls with windows and doors. But occasionally the door has been left open and one sees patios filled with beautiful flowers. Out in the streets one sees little children,

with scarcely any clothes, playing in the dirt and mud. And we meet women carrying burdens on their heads and heavy water jars on their shoulders. Many times they have things wrapped up in their scarfs. We sometimes try to guess what it might be; one time it is vegetables for dinner, or perhaps groceries, but again and often, the baby who is not old enough to walk, the entire body wrapped and covered, including the head. In the same crowd are the men running along with their loads on their backs or shoulders, moving with perfect rhythm in a jog trot. Everybody seems to have a load, even the small boys and girls. When one looks at their faces of stone, their bodies, even though young in years, broken by hard labor, and poverty written in every line, there seems to be nothing attractive about them. Yet when you see the same people grouped about someone playing a violin on the street corner, or when you see beautiful serapes with colors and figures woven and mingled with taste and harmony by the same people, or when you see one of the favorite fairy stories dramatized with beauty, grace and art by children, some of whom are selected from the same peo-

ple, we realize that there must be some hidden beauty within their souls.

When the Spaniards came to America they found great possibilities because of the abundance of gold, silver and untouched resources, but in developing their enterprises, they practiced injustice and committed many crimes.

Those who are interested in watching the development and growth of humanity toward the better things of life, at the present time will find untouched resources in Mexico in the lives of people who will make a contribution to the world. In developing such the laws of sympathy and kindness instead of injustice, are a great force.

A Dead Church Revived

Mitchel, South Dakota, was defunct—no preaching, a divided membership, and only fifteen attending. They called for help and evangelist Homer Armstrong was sent by the home missionary department of the United Society. He increased the membership to sixty; united the factions; reorganized the Bible school; took the every member canvass and helped call and install a new pastor.



Practical demonstration in domestic science at Colegio Morelos, Aguascalientes, Mexico

Land of Mystery, Sunshine and Rain

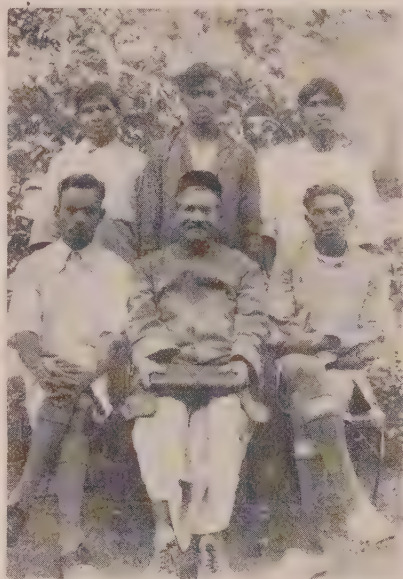
By MRS. G. E. SPRINGER

A regularly appointed missionary of the United Christian Missionary Society who spent one term in India, became a Salvation Army worker in France during the war, spent several years at home regaining her health, and taking nurse's training and is back at her post, without charge to the society for her support

AT LAST the backbone of that terrible heat is broken and rain is our daily portion. The rains are accompanied by strong winds and piercing lightning, more than usual this year, so it seems to me. The dry dead earth color has changed to a verdant green, which is a relief for tired eyes. Fields are being plowed with tiny wooden plows pulled by oxen and buffaloes. Mud houses are having weakened walls strengthened, and leaky roofs their tiles relaid.

It's a busy life after three months of comparative idleness, during which time the scorching hot winds blew hard and the mercury danced between the 110 and the 115 marks in the shade on our north veranda. One feels as if a great load had been lifted and life has something yet worth while. However, there are a few things that keep us reminded that we are still on earth. There is mud, deep mud, gray mud, sticky mud, mud, mud everywhere, so I may truly say that I slip up to the hospital and back. This is cotton soil in this area and it shifts in heavy rains so we may get up in the morning and find a big hole in our front yard where the bottom has just dropped out. It becomes another hole to fill up.

Then the insects! Oh my! "57 varieties" would be a conservative estimate: long, short, flying, crawling, wriggling, wiggling, stinging, biting, tailless, with tails and some not odorless either. They slip into our culinary department and offer themselves as a sacrifice in our food, while others drop in on our dreams to keep life from being too blissful even in sleep. The young white ants fly forth on filmy wings encircling our lights, shed their wings and crawl into the ground to come forth thereafter under cover of the mud they build over themselves as they do their destructive work. No sooner have young white ants begun to gather than the big black ants come seeking them as their prey. We have ants all sizes and kinds from the tiny red ones up, the little black ones, the big red stinging kind and the driver ants that defy us to break their line and tarry among them. There are ants enough in India for all the sluggards in the world to consider and be wise if they would just "go to." Then there is the tormenting mosquito that comes singing his wily song as he seeks a sip of our blood, and the malaria-laden one ready to inoculate us with the dread disease. Little land frogs come out by the thousands during the rains. One was perched on the edge of the chair which I was about to occupy the other evening, another on my bed post this morning. Spiders, too, weave their gossamer webs and grow fat while the gluttonous little lizards fairly burst their little sides with feasting. It is a time when both the early and the late bird get



Hira Lal, doctor at Mungeli, India, holding a Hindi Bible presented to him by the church on his fiftieth birthday. The five young men are in training as doctors under Dr. Victor C. Rambo and Dr. Hira Lal

the worms, but a time when we are ever on the alert for snakes and scorpions. The rainy season nights are made beautiful, out of doors, with the fireflies, like millions of flashing twinkling stars as if the "Milky Way" had settled down on earth for awhile. Such is life in the land of mystery, sunshine and—RAIN.

Miss Fleming and I stayed on the plains during the hot season so we are doubly glad to see the rains.

I have been chasing the stork for the past two weeks, sometimes he beats me and sometimes I win, but he is a wary old fellow and true to the history of his ancestors from time immemorial, he has as his boon companions, mystery and superstition.

I was called to one home where they said that at one time a holy beggar had pronounced a blessing upon this woman saying "May you never have any more pain." Now unless this same man returns and invoke the gods to rescind his order, they feared that she would never bring forth her first-born. He did not come but a baby boy did.

I was called at two in the morning. I sent the messenger to the hospital to bring the box of supplies while I went hurriedly alone, with my lantern, up the lonely road and down across the bridge, over on the other side of the river, to wind through muddy streets where sleepy-eyed cows lay

chewing their cuds. Sometimes the cry of a bird, the hoot of an owl or the yelping cries of the jackals would break the dense silence of that densely dark night. There was only one smoking kerosene lamp, aside from my own lantern, on the whole path to lighten the way for a distance of about a mile. A watchman near the temple blew a whistle. At another turn a man, sleeping on his veranda, awakened in astonishment to see a white woman, white clad, going down that dark street alone, defying all the evil spirits. How different from the poor Indian woman who must live behind closed doors with her caste-bound customs. I was reminded anew "When the Son shall make you free you shall be free indeed." Free to go and come, free from fear and superstition, free from all the horrors of idolatry, just free with God. When I reached the house I found an old dirty woman rubbing a baby boy all over from head to toes with ashes, a wonderful way to clean a baby! I told them a better way which they did not believe.

Sunday morning, after two days of hard work and two nights with only snatches of sleep, I stayed home from church to rest, but a hurried call came from a wealthy Indian home, and again a fine little Indian boy arrived, in the midst of six excited women. They beat on a brass pan and one woman filled her mouth with oil and spit it out on the head of the baby that I was trying to keep sterile until he had his proper dressings. It must have been some ceremonial anointing to protect him from some evil.

While there I received another S O S and hurried back to one of our Christian homes to find the stork had left a baby boy, and he was crying lustily. It is our custom to ring the church bell when a baby is born in our Christian community, that all may rejoice with them, nineteen strokes for a boy and eighteen for a girl. The bell rang out the nineteen strokes after which I really had a rest and was happy to get it.

On Monday a patient who was supposed to be possessed with evil spirits and insane was brought to the hospital. Her husband had put an iron band around the calf of her leg to cut off the circulation and thus drive out the evil spirits. Fortunately he had not gotten it quite tight enough to cut off the circulation, but it was producing a sore that would have been serious. Mr. Moody sawed the iron band off. When the iron band failed to cast out the evil spirit her husband had burned her with a red hot iron, one place on her foot and another on her arm; these places were dirty and raw. The poor little sufferer is an expectant mother with defective kidneys. I called for the husband to come

and see me. When I saw him I did not nurse words with him or spare him at all. I told him he ought to have the iron band around his neck as tight as he had put it on his wife and see how he liked it, and then I told him how he should take care of her so she might regain her mind, but they have never returned. It is a cruel and superstitious religion.

We had at our hospital a little segregation ward made of mud, bamboos and tile. It was a crude little building, if such it could be called, but it was our only place to put septic cases. For three months it had been constantly occupied, but one evening the last two patients decided to go home. They did not wait for permission but just went off in the cool of the evening. Thirty-six hours later a gust of wind tumbled the segregation ward down and we thanked God the building was empty. A segregation ward is such a necessity we had to build another. An Indian man, whose life had been saved by Dr. Rambo, gave us two hundred rupees or about \$73.50 toward a better building, and it has fallen to my lot to make the building. It is made with burned brick on the outside and sun dried brick

on the inside, with thirteen-inch walls. It has three rooms with a sheet iron roof covered with tile to keep it from being too hot. It has a veranda three and a half feet wide and altogether it is costing about \$110.00 which was the best I could do and I think it is pretty good, don't you, for that amount of money? We are hoping to get another hundred rupees from this same man, as a fitting memorial, and then we will paint his name on the brick wall with tar.

In my last letter I mentioned the sterilizer I had ordered from Montgomery Ward and Co., that it had gone down in a shipwreck and that I would have to wait for the insurance. Well, Montgomery Ward was kind and sent out another, also the insurance company paid up. The shipment came yesterday and gladdened our hearts, but now since it is here and I look at the size of these lovely bright new things and then at our sterilizing room I realize our room is too small to tuck them away in, so I have decided to use them only in emergencies until we get a new operating room built, a vision which I believe is coming true, for already three

gifts from friends in the homeland have been received, one twenty-five dollars, from some very dear Salvation Army friends. I have gifts to the amount of one hundred and thirty-three dollars and seventy-five cents and I am saving my tithe for it, so I am sure it will come true; God knows we need it and he has promised to supply all our needs. I have contracted for the brick and tile that is being taken out of some buildings that are being wrecked. It seemed such a blessing and a golden opportunity because I got them so much cheaper and they are as good as new.

I want to say for the benefit of those who seem anxious about our work among the lepers that we take no undue chances or risks in our dealing with them, also that science has demonstrated that it is not dangerous to go in among them if we wear shoes, and that we may handle them if we have no broken skin and wash well with a disinfecting solution afterward, but we go further, for we only handle with gloved hands. Then, too, all cases are not infectious at all times, but only at certain stages of the disease. I mention this to allay all fears.

Livengood News

LATELY I have been seeing some more of the details of the famine/relief work that is being carried on in this district. About six miles out on the road to Nohata a couple of hundred people are living in temporary huts. A sign beside the road says, "Scarcity Relief Works." Men, women and children all work at crushing stone for repairing the roads. About six miles farther on is another sign which reads, "Famine Relief Camp." Here a number of people are straightening the road and putting a good high bridge over a creek that has always heretofore given trouble by stopping travel at different times during the rainy season. The man in charge showed us over the work that is being done. The men get eight and one-half cents, women five and one-half cents and children four cents a day. An extra allowance of two cents a day is given for each child that is too small to work. This does not sound like very much but it means the difference between life and death to some of these people. The majority of them work so poorly that the job when finished will be expensive in spite of the low wages. Regular wages would be two or three cents higher for each class of worker.

Yesterday Bhayaji, Benjamin Masih and I went out to look for places where we may to advantage locate an evangelist and his family to run a primary school and also to do evangelistic work. The idea is to settle such families in small villages with other villages close by from which children will come to school and in which the Christian family can exert a Christian influence and draw people to Christ. The experience of other missions has shown that more is accom-



Cornelia Livengood dressed as a Mussalmani girl, and Kallu, the cook

plished in this way than by putting workers in the larger towns. We found some villages temporarily deserted as practically all the inhabitants had gone to work in the Famine Relief Camps.

For the time being I not only have my own work to look after but I am in

charge of the Bible women and the girls' school. There are four Bible women who go out to work in the non-Christian homes every day. Each morning at seven we have prayers with all the Bible women and evangelists present. We meet on the front veranda of Bhayaji's house. During the rainy season which is now with us we will not be able to go to many distant places so we will take advantage of the time to have some classes in connection with the reading course books which all mission workers are expected to study. The teachers of the girls' school will join the Bible women in studying a Hindi translation of Gordon's *Quiet Talks on Power*. We now have about seventy-five girls in the girls' school and the teachers seem to be doing their work well. Miss Mullin will take charge of this work when she reaches Damoh.

Just after the first of July a lot of our boys and girls went away to school at Bilaspur, Katni and Jubbulpore. We have some fine young people coming on in our Christian community. The boys who went to Jubbulpore will study in the new Union High School in which our mission, the Methodist mission, and the Church of England mission are cooperating. Formerly each of the three missions had a high school with a handful of Christian boys and a lot of non-Christian boys.

Mother India is still being discussed a great deal. Most of the thinking people admit that the facts presented in the book are practically all true but they are offended at the book because it gives a very one-sided view of Indian life and some of the conclusions reached are superficial and not fully supported by the facts given. The book has done a great deal to make the people of India realize

(Continued on page 57.)

Christmas in Retrospect

At Bolenge

IT WAS Christmas Day in Bolenge. Before the sun had painted the tropical skies with beams of red and golden yellow, the native Christians, several hundred of them from Bolenge and distant villages were gathering on the Bolenge paths and singing their songs of joy and gladness.

This melody from many hearts awakened us from our Christmas dreams, and as we peeped out through our windows we saw large groups of people marching toward the church in the center of the station. Many were waving palm fronds, and all seemed to be filled with the joy—our spirit of the Christmas season.

It took only a few minutes to fill the large church auditorium to overflowing. Then there followed an impressive sunrise Christmas service of song and prayer and thanksgiving for the birth of the Christ child and for his coming into the lives of the children of the Congo forests.

After the sunrise service a great host of people gathered on the Bolenge beach to witness the baptism of ninety-seven of their number into the new life with Christ.

The scene shifted back to the church. The usual Sunday school period was incorporated into a most impressive Christmas service. First of all, there was the marriage of twenty-five couples. Then the boys' and girls' choirs singing separately or together thrilled our hearts with Christmas music sung to our familiar Christmas tunes. Two sermons were preached. One in Bangala by Mpoku who was recently ordained at Bolenge, and one in Lonkundo by W. H. Edwards of the Bolenge staff.

As a fitting climax to this service several hundred Christians, representing many tribes, some of which were arch-enemies in years past, sat in peace and love around the Lord's table to partake of the emblems which represent to them a sacrificial death and a more abundant life.

From the communion service we went quietly to our various homes to meditate over what we had heard or to visit with others in the happy fellowships of a joyous Christmas season in the balmy land of sunshine and palms.

The native *lokole* drums and the church bell called us again to the church at about four o'clock. The purpose of this meeting was to bring "love gifts to the King." It was a beautiful sight to see old men and old women, young men and young women, boys and girls, hundreds of them coming from all directions, bringing their gifts and visiting with each other as they came.

Twelve large baskets, each with a capacity of a bushel or more, were placed

in the church to receive the free will "love gifts" which were over and above the regular offerings of the year.

The congregation had previously been divided into twelve groups, each representing a village, a group of Bolenge workmen or the inhabitants from a certain district. While hymns were sung the various groups marched by in single file, each placing his or her envelope in a basket. How different from the "old days" when they brought brass rods, spears, pottery, goats, chickens, fruits or vegetables, for today each person has his envelope of money which is good currency in the financial markets of the world.

It was very interesting to see them march by and give of their meagerness that others might have and share the fullness of the life of the Master.

Scores of evangelists passed and gave sacrificially from the savings of their small salaries which could be doubled, tripled, quadrupled or more, should they choose to work for the companies out here. They, like many others, had already given a tithe to the regular work, but today—well it was an opportunity to give "love gifts to the King." An old grandmother, stooped from the heavy burdens of the African woman, let her envelope fall from calloused fingers that have known much toil and no cosmetics. The captain of the S. S. Oregon, who is a consistent tither and who gives much of his time to evangelistic work, put in his "love gift" which represented more than his salary for three weeks. Others and still others came and gave, for those mentioned are only a few picked at random from the hundreds who gladly brought their love gifts in order that others might know the redeeming love of the Master.

The growth of the Congo church is no marvel to one who sees the burning zeal and sacrificial giving of self and means of those who have had an aching void filled and long to pass on to others what they have received. A little boy who has not yet seen his tenth birthday, but who has helped to win many souls to his Master, brought his gift to help send more evangelists into his back country district.

A man without hands brought an envelope containing a part of his earnings and let it drop from his "stubs" which in other days felt the cruel blows which severed his hands from a childish body. A group of happy promising girls and boys from the Bolenge girls' and boys' Homes passed by and made their contributions which they had saved from their weekly spending money allowances of about four cents each, and this in addition to their regular weekly offerings.

PERCY D. SNIPES.

The Christmas Spirit in India

THE following letter was written to Dr. Victor Rambo of Mungeli, India, by one of his boys who is attending medical school. It reflects the deep impression made upon him by the gospel message:

Dear Dr. Rambo:

We all are conscious of the Christmas festivities and the good and consolation it has brought to human souls. We also are glad that we have been able to enjoy it better. Though the reality about the birth of our Savior is the same today as it was two thousand years ago, our minds are more attracted as we celebrate it year by year, our faith becomes stronger, like as a house built on a solid rock, our hopes are strengthened by the spiritual gift of Christ in our hearts, and our whole being is thrilled to its very fiber when we sincerely and with supplication commune with him in silent prayer. I can say that this Christmas has revealed things about which I was utterly blind and could not feel or think, and it would be so for anybody else. I cannot read the hearts of men, yet there are signs by which we can conclude about the inward happiness and joy this Christmas has brought. The face reflects the image of the heart and makes the personality of a person.

The Christmas festivities began here about the 22nd. We had a Christmas tree at the hospital, when all the doctors, nurses, compounders, ward boys and everybody connected with the hospital were given presents, as well as the patients in the hospital. I was greatly impressed that the suffering, sickly persons were given a chance to partake of the enjoyment of the Christmas time and that they were in a better shape to understand the love of the living Christ.

On the evening of the 24th we had the church Christmas tree. Some minutes before midnight our student body united to welcome the long-expected hour. We sang hymns, read Scripture passages and two minutes before the hallowed hour bowed our heads for silent prayer. As everything was done seriously and reverentially the occasion excited a feeling of something inspiring to the heart, as the church gong chimed announcing Christmas Day with all its gladness. Different parties scattered here and there for carol singing. Later services were held in the church. The festivities continued until the 28th, with community sports, dramas and picnics.

Sincerely yours,

P. J. SUPHERANDAN.

Medical School, Miraj, India.

A Melody From the Mountains

By MAYME GARNER

A FEW weeks ago it was my privilege to attend the Mountain Laurel District Christian Endeavor Convention, held at Hazel Green Academy, Hazel Green, Kentucky. From the moment the bus and two Fords of delegates drew up before the wooden gate entrance to the campus, we felt the warmth of hospitality that characterized the place. For there, on this old-fashioned red gate hung a delightfully informal greeting: "Howdy Folks! Stop and Light!" We were glad to follow its admonition, for the journey from the railway point out to Hazel Green had been an hour of both horizontal and vertical locomotion (mostly vertical), preceded by tedious hours of travel on horseback for some and on trains with bad connections for others. But bumps and bruises, rough roads and hunger were quickly forgotten when we entered the dormitory and saw the lovely lunch that awaited us. Everyone was soon registered and settled in a comfortable room through whose windows could be seen hills and valleys that piled and tumbled over each other in the distance.

Shortly after dark the delegates all assembled on one corner of the campus for a moonlight weiner roast and marshmallow toast. Four big campfires lent a cheerful glow to the occasion. After the food was exhausted, we squatted Indian style around the largest fire of the four and engaged in a good rousing sing-song. Talk about singing—those young folks of the Mountain Laurel District can sing! I had suspected that possibly they were so isolated as not to be in touch with all the late conference and convention songs, but not so, they knew not only the latest pep numbers, but also the popular song hits of the day. And what do you suppose they seemed to sing best of all?—"My Old Kentucky Home" of course—sung with all the fervor of buoyant youth. After an informal program, consisting mostly of introductions, the evening closed with a beautiful devotional service on "The Preparation for the Crusade." And then we quietly made our way to the various buildings on the campus, the strains of "Follow the Gleam" still echoing through the valley below.

The next morning at breakfast, in conversation with some of the students, I learned some very interesting facts about the Academy. There are approximately 125 students enrolled, thirteen of whom are "working their way." The others attend at a cost of about \$150 a year. As I gazed across the dining room at all these sturdy young men and lovely young girls, together with about thirty delegates who had come in for the convention, I felt that here was a matchless force for the great Crusade. Here was youth, keenly aware of the great quests of life—eager to have a share in its mastery.

I had thought of these youngsters as being indifferent to the beauty of the



Junior class of Hazel Green Academy on the "balanced rock" at Natural Bridge Park, Kentucky

landscape about them, but after a long hike with them through the hills, I realized anew that here was beauty-loving youth. We followed sandy trails around autumn-trimmed hilltops; we crawled under barbed-wire fences to gather persimmons; we dug among the leaves for chestnuts; and we came laughingly home, laden with gorgeous red, brown and lavender foliage for the decoration of the banquet hall. And what a lovely banquet it was! Plenty of music, sparkling wit and wholesome food. One of the girls told me later that it was such a treat for them to have ice cream. Even the women from the little village church, who so willingly served the tables that night, were delighted to earn for themselves a bowl of that delicious cream.

Speaking of city commodities reminds me also of the absence of newspapers, telephones, etc. Many of the students at Hazel Green have never even seen an aeroplane. One came down in that vicinity five or six years ago, and the students

who were enrolled at that time tore breathlessly down the hillside in the mud to view this strange and fascinating machine.

In spite of the enthusiasm which characterized the convention—rousing speeches, a good orchestra, two pianists, ample talent for special numbers—things were profoundly quiet the week following the convention. It was "clinic week" and sixty-one tonsils were to be removed. The "exempt" students were permitted to go home, hence silence reigned.

As I bade farewell to these boys and girls of the mountains, I found they had won a place in my heart—a place of lasting friendship and sincere admiration. Though far removed from colleges and urban influences, these young people have caught the spirit of the Crusade. Again and again, as I traveled back to the office there came to me the words of their favorite convention song, so characteristic of their spirit:

" 'Tis loyalty, loyalty, yes, loyalty to Christ."

Board of Education and Work of Our Colleges

Canadian College offers extension courses—Sixty-five preparing for the ministry at California Christian College—Endowment of literature at Culver-Stockton College—Opening of new Divinity House at Chicago University.

TORONTO, ONTARIO. W. C. Macdougall, principal of the College of Churches of Christ in Canada, reports that the college opened September 25 with a larger number of students than last year and with brighter prospects. The provinces of Saskatchewan, Manitoba, Ontario and Prince Edward Island are represented.

Actuated by a desire to minister to a larger group than those in residence, the college is offering extension courses this academic year at two centers: Winnipeg in the West and Charlottetown in the East. A real interest that is widespread has been shown in these extension proposals. It is anticipated that at least thirty or forty young people will come in for intensive study at each of these centers, many of whom are anxious to train for the ministry but lack the academic standing to go to Toronto. By such methods of regional studies, supplemented by correspondence courses, the college aims, by information and inspiration, to help the more resolute to find their way in time to Toronto.

R. George Quiggin, the former and first dean of the college, will give a series of lectures, which is to become an annual feature of the college academic life. The subject of the initial series will be "Christian Public Worship."

Los Angeles, California. California Christian College reports a total enrollment of 389 students. Of these students approximately 330 are students taking all their work in California Christian College and are in no way enrolled in the state university. Sixty-seven are university students, but carry a part of their work in California Christian College. The freshman class numbers nearly 150.

Sixty-five students are preparing for the ministry and the mission field. Seven of these are connected with other communions: Methodist, Presbyterian, Evangelical and Episcopal. Of the other fifty-eight students, five are women and fifty-three are men.

Nineteen of the ministerial students are settled pastors in charge of churches. The board of trustees of the college recently passed a resolution that ministers having regular pastorates shall be presented with a scholarship covering tuition for work taken in the college. Thus no man need be restrained by expense who wishes the mental and spiritual refreshment of one or more courses.

By special action of the faculty, a group of eleven ministers, who had petitioned for admission, has been admitted for special courses.

California Christian College has organized a Department of Evangelism and C. H. Hohgatt has been called from Eugene Bible University to head up this new department. Courses will be offered on New Testament Evangelism, Pastoral Evangelism, Educational Evangelism, and Song Evangelism.

Lincoln, Nebraska. A memorial service was held September 14 at Cotner College chapel for Dr. Frank Lincoln Wilmet, of Lincoln, member of the college board continuously from 1906 until his death. He was graduated in 1894 from the medical college, then affiliated with Cotner, and, until its discontinuance in 1918, was connected with it as professor and dean.

Ray D. Bogaard, class of 1926, has been added to the field force of Cotner College. He recently closed his work as pastor at Elwood, Nebraska.

Canton, Missouri. The Ministerial Association has endowed a collection of literature of the Disciples of Christ in the Culver-Stockton College library. The collection which is the first to be endowed, will be named "The Henry Barton Robison Collection of the Literature of the Disciples of Christ" in honor of Dr. Robison, who has been dean of the School of Religion for nearly twenty years.

The collection, numbering approximately 600 volumes, consists of books written by Disciples of Christ and books written about them, together with bound files of early church periodicals. It is the purpose of the Ministerial Association, working with the college librarian, Claude E. Spencer, to make this one of the most comprehensive collections of Disciples of Christ literature in existence. This seems entirely fitting since Culver-Stockton College, which was founded in 1853, was the first Disciples of Christ college west of the Mississippi River and one of the oldest in the United States.

Bethany, West Virginia. Arbor Day was observed at Bethany College, October 26. About six thousand trees were planted on reservoir hill behind Pendleton Heights. The state landscape architect, the state forester and several tree experts superintended the planting. At the same time many townspeople planted trees and shrubs on their premises. The planting activities were followed by an Arbor Day program, which was highly entertaining. In conjunction with this program, the high school children participated in a bird house contest. With the cooperation of the townspeople and the students, Arbor Day

was a great success and a vital contribution to the future.

At a chapel service at Bethany College during September Dr. Harry C. White, industrial supervisor of the General Electric Company, Schenectady, New York, gave an illustrated lecture to the students on radio activity. Dr. White was an associate of the late Dr. Charles Steinmetz, the great mathematician and electrical wizard. The picture Dr. White gave of that marvelous man of great mental strength and weak physique was one that could not fail to impress the students with the odds that can be overcome to gain success.

Hiram, Ohio. Twelve students at Hiram College this year are planning to go into the ministry. In preparation for their calling, they have divided into teams and are going around to nearby cities and holding services in the churches. The first of these was held in Warren at the Second Christian Church, October 21.

A special service was held in the Hiram Church, October 14, in memory of Adelaide Gail Frost, the first to go from Hiram into the mission field. She was buried in the Hiram cemetery this summer. Over one hundred students from Hiram have followed her to the mission field.

The Sunday evening services at the Hiram church are attracting considerable attention this year. A series of inspirational addresses by outstanding leaders in the field of education, religion and politics are planned. The series was inaugurated by Martin L. Davey, Democratic nominee for the governorship of Ohio, who spoke September 30. He was followed on the next Sunday evening by Myers Y. Cooper, Republican nominee. Both men are members of the Disciples of Christ. Dr. E. I. Osgood, former missionary in China, will give one of the numbers.

Allyn Memorial Chapel, a new addition to Hiram church, was recently opened for inspection. The chapel is the gift of Everest Allyn in memory of his parents. It is in the basement of the church and will accommodate about forty people. It is used for the communion service for the junior and high school department of the Sunday school and for devotional meetings of college groups. The outstanding feature of the chapel is the art pictures on the wall portraying the life of Christ.

Chicago, Illinois. Disciples Divinity House of the University of Chicago had its formal opening on Sunday and Monday, October 21 and 22. Sunday morning Stephen J. Corey gave the address. In the afternoon Professor Herbert L. Wil-

lett gave the dedication address. Professor Willett was chiefly responsible for the founding of the Disciples Divinity House in 1894 and was dean of the House until 1921.

Monday forenoon a conference was held on "Training for the Ministry." Miner Lee Bates, president of Hiram College, was the chief speaker, and H. O. Pritchard presided over the discussion. In the afternoon there was an open house for the divinity faculties and students, and in the evening a dinner was given for the Chicago Disciples Social Union at LaSalle Hotel.

The new Divinity House is a beautiful structure. It is thoroughly up-to-date in its floor plans, and has been furnished throughout in the most attractive manner. The total cost of the building was approximately \$150,000. The House which adjoins University Church is strategically located on a beautiful quadrangle, being just across the street from the Bartlett Gymnasium, Hutchinson Commons, and the faculty club building. There is room on the ground for other buildings, as demands may arise.

Dr. E. S. Ames is dean of Disciples Divinity House, and Dr. W. E. Garrison and Dr. Herbert L. Willett are teachers.

Lynchburg, Virginia. Evidence of the ever increasing interest and support which Lynchburg College is securing from the city of Lynchburg is the fact that fifty of this year's students are residents of the city. Seventeen other students are commuting from nearby points. A few years ago not more than a handful of the enrollment was from the city of Lynchburg.

Lynchburg College was well represented at the state convention at Norfolk during the week of October 15. Over half of the speakers were former students of Lynchburg College. Dr. O. J. Grainger, head of the social science department, delivered one of the convention addresses. The evening of October 18 was Lynchburg College session. There were nearly three hundred present at the Lynchburg College banquet and speeches were made by Gibson Hobbs, chairman of the board of trustees, and by C. L. McPherson, dean of the college.

The college glee club sang at the evening service at the First Christian Church of Norfolk. At this service Professor E. E. Snoddy of Transylvania College delivered a stirring and challenging address on the subject, "An Educational Vision for Virginia Disciples." Professor Snoddy not only believes that the church college has a definite mission which can be fulfilled by no other agency, but he also believes that it is necessary for the faculty and administration of the church college to recognize clearly just what this mission is and be sure that it is carrying out its own mission instead of attempting to do in a small way what the universities are doing in a large way.

Fort Worth, Texas. "The number of students who are working their ways through college is on the decrease," says Professor John W. Ballard, chairman of the student employment committee of

Texas Christian University. He gives as his reason for this statement the fact that while formerly the general idea was held that the "self-made" man must work his way through college, whether his parents were able to send him or not, it is now coming to be that the student who works is the one who really needs the money. "This is the way it should be," Professor Ballard comments.

More than 1,000 students have been assisted in finding work in the four years that the student employment committee has functioned at Texas Christian University. Almost every business house of any size in Fort Worth has at least one university student in its employment. Students are serving as cashiers, clerks, stenographers, elevator operators, ushers, freight haulers, soda clerks, waiters, bell boys, insurance salesmen, newspaper assistants and in many other capacities.

An effort is being made to get the working student to cut down on the amount of school work carried. "It is better for a student to take five years for his degree than to work himself down in mind and body in order to get a degree in four years." Professor Ballard points out.

On January 1, 1929, Henry G. Bowden will close his work as vice-president and chairman of the committee on promotion of Texas Christian University. Mr. Bowden was formerly one of the secretaries of the Men and Millions Movement, having in charge the work of collections. Some two years ago he resigned that position to go to Texas Christian University.

Fulton, Missouri. A series of programs is being arranged by the students of William Woods College for the churches in the surrounding community. The arrangement of the entire program—music, Scripture lesson, prayers and speaker—is in charge of the girls. The first of the series of services was given September 30 at the Auxvasse Christian Church. A. F. Larson, pastor of the church, is the teacher of religious education at the college. Mrs. George W. Muckley, dean of women, gave the address of the evening, entitled "Christ of the Indian Road." A program has been developed around the theme "The American Home. What is it? What of its future?"

Des Moines, Iowa. A lighting system has been installed at the stadium of Drake University, making night games possible.

On either side of the stadium have been installed six giant poles nearly three feet in diameter at the base and reaching into the sky to a height of more than fifty feet. To each of these poles are attached two giant duplex flood light projectors, each containing two 100 watt bulbs, so that forty-eight thousand watts of electrical energy floods the stadium with light. The glare has been eliminated through the use of special non-glare chemical treatment. Shadows, too, have been eliminated by the scientific crossing of the rays of light in four directions. The players are free of all interference in their play from shadows of other running players, and

shadows of the ball in flight through the air. The highest punt is clearly visible from every point in the stadium.

The first night football game to be played on the stadium was the Drake University-Simpson College game on October 6. Score: Drake 40, Simpson 6. This was also the first night football game ever played in the middle west.

In honor of her alumni, Drake University had a week of traditional festivities. The closing event was the Drake-Grinnell football game played under the giant light beacons on the Drake stadium at 8 o'clock Saturday night, October 20. Drake won with a score of 19 to 7. This was the thirty-second anniversary of the gridiron relations between the two teams. Grinnell has fourteen victories to her credit, while Drake has twenty.

The emblem of superiority between the two teams is the "Old Oaken Bucket," which has been in Drake's possession since 1926. Every Drake-Grinnell score may be found on the bucket, with the Drake victories in white and blue, and Grinnell in scarlet and black. A tie is painted with the colors of both institutions.

Among the older traditions of homecoming of Drake is the preacher-lawyer football game, played Saturday afternoon. The score was 19 to 0 in favor of the lawyers. A galvanized iron bucket has been adopted as a new symbol of superiority in the pigskin game by the preachers and lawyers. It is in possession of the lawyers, but it is reported the preachers are very covetous of it, as they wish it for use as a loving cup at the "monastery."

Early Colleges

An interesting compilation of the dates of the founding of some of the great universities has been made by a Bethany College student as follows: The University of Oxford was founded by King Alfred in 872; the first college of the University of Cambridge was founded by Hugo, Bishop of Elv, in 1257; the University of Paris was founded by King Philip II, about 1200. The first university of the German empire was at Prague, Bohemia, 1348; Trinity College, Dublin, was incorporated by royal charter in 1591; the University of Edinburgh, the youngest in Scotland, was founded in 1582 by a charter by King James IV of Scotland. 171 years after St. Andrews, the most ancient. Harvard University had its beginning at Newston, afterward Cambridge, Massachusetts, in 1636; Yale University had its beginning at Saybrook, Connecticut, in 1700, and was removed to New Haven in 1716, and the William and Mary College was started in 1617, and was chartered at Williamsburg, Virginia, in 1692.

A Beautiful Christmas Card bearing your name will be sent with each gift subscription to WORLD CALL.

Do All Interpret?

By ROBERT M. HOPKINS

IN CATALOGUING the various types of helpers within the church, Paul refers in his letter to the Corinthians to those whose knowledge of "divers kinds of tongues" was of special assistance. We seldom think such service necessary in our American churches, but it is a service that is invaluable in many parts of the world. When well done, interpreting becomes a joy and blessing to all who depend upon it. When poorly done, Stanley Jones calls interpreting "a compound fracture of an idea, with mortification immediately setting in."

When I visited the churches of our brotherhood in Denmark and Norway during the summer of 1926, I formed many interesting contacts with brethren over there. These have led to some financial assistance to needy points in both countries through the trust funds for foreign relations which were raised in the Men and Millions Movement and are being administered by the trustees of the American Christian Missionary Society.

Frequently in the administration of this work letters come from these countries in Norwegian and Danish. For a time we sent these letters for translation to a commercial translator at so much per letter. One day a letter came from Mrs. Petrea Christine Dam Newcomer of Lawrence, Kansas, telling of her interest in an article which I had written for *WORLD CALL* concerning my visit in these countries. She said she was born and raised in Denmark and was of course eager to hear all that concerned her



Mrs. Petrea Newcomer and her grandchildren

home people. It occurred to us that she might be glad to read and translate our letters, and she readily consented to do so. She has rendered this service most cheerfully and efficiently and of course gratuitously.

Recently I met her in Lawrence. Charles A. Richard, her pastor, says "she is a devoted Christian woman. She is faithful in her attendance upon all the meetings of the church and takes an intelligent part in each. She has a very

splendid sense of humor and enlivens every meeting by her presence. She is one of God's noble women. She is *WORLD CALL* superintendent and uses every opportunity to sell *WORLD CALL* to the people. Conscientious, optimistic, cheerful, she is a most beautiful character in our midst."

Mrs. Newcomer was born in the city of Ronne, on the west coast of the island of Bornholm, Denmark. Orphaned at the age of five, she grew to womanhood in the home of an uncle in Hasle, a smaller town to the north and emigrated to America at the age of seventeen in 1881, two older brothers having come earlier. The youngest brother is still living in Copenhagen. Four years later she married an American thus becoming a citizen, and is the mother of eight children. Mrs. Newcomer has been a widow fifteen years and has six grandchildren. She visited the homeland in 1907. She has lived in Kansas all these years, with the exception of three years spent in Oklahoma.

Not finding a Lutheran church in America, she first united with the Methodist Episcopal, but after ten years became a member of the Christian church and was baptized by W. E. Harlow, in the South Cheyenne, six miles south of Caney, Oklahoma. She was a charter member of the Christian Woman's Board of Missions at Caney and Galena.

Paul asks, "Do all interpret?" Perhaps not, but Mrs. Newcomer does with great profit to the churches.

A Significant Trend

By HUGH J. WILLIAMS

ERNESTO TRON, a leading pastor in the large colony of Waldensians in Uruguay, has been spending a fortnight in Buenos Aires, giving a special series of lectures in the Union Seminary, preaching in different churches, and making helpful contacts among the Christian workers here. The first Waldensians came from North Italy to Uruguay in 1856. The original colony has grown by immigration and natural increase until it now numbers with its daughter colonies some ten thousand people, thus forming the largest homogenous evangelical group in the River Plate republics. The Waldensian churches in Uruguay and neighboring republics form an administrative district within the Waldensian church organization of Italy.

The evangelical women of Uruguay are to hold their annual congress in Montevideo the latter part of October. Fraternal delegates will be invited from Argentina. The work done through these national leagues of evangelical women is very

resultful in spiritual growth of the individual, the family and the church, as well as giving the members a consciousness of the continent-wide increasing strength of Christian forces.

Emigration of Mennonites from Canada to Paraguay is to be resumed again in March after the more intense heat of the Paraguayan Chaco summer has passed. There are now some two thousand Mennonite immigrants in the colony at Puerto Casado, and inland on the colony's own great tract of land. The difficulties of adjustment from Canada's climate to the tropical environment have been met courageously and successfully. Only five per cent have returned dissatisfied. The great majority are taking up agriculture and cattle raising in their newly adopted country, where they are showing the same industry, thrift and dogged perseverance that has ever characterized this peace loving, law abiding, and God-fearing people. Under the unusual charter granted them by the

Paraguayan government the Mennonites are free to establish their own churches, schools, and courts, to import and export free from customs duties for a limited number of years, and to carry on their colony life very much as they see fit. They are free from compulsory military service, and whenever a Mennonite may have to appear in a Paraguayan court he is under no obligation to take oath. Other religious sects in Europe are watching this new colony with much interest. If it proves successful it is very likely that Paraguay will receive petitions for the granting of charters similar to that given the Mennonites.

The Friendly Institute

Its walls are built of friendly stones,
The friendliest to be had;
The chairs are built of friendly wood
To make the stranger glad.

The doors swing in to lightest touch
Of the humblest of the land.
The doors swing out to let them pass,
To give a helping hand.

—Adapted.



Station UCMS Broadcasting

H. B. HOLLOWAY, the efficient office manager at headquarters, underwent an operation at the Methodist Hospital in Indianapolis early in November. Mr. Holloway had been under heavy

pressure of work in connection with the headquarters move, his physical condition being aggravated by the overwork and strain of the last six months. He has never had a vacation of longer than a week's duration since coming with the society, the constant demand for his time and attention to office details affording apparently no suitable time. It is hoped that following his enforced absence from the office he will enjoy a complete rest.

Friends will be grieved to learn of the passing of Miss Bettie Wilson of Cincinnati, Ohio, on October 27. Miss Wilson was a charter member of the Christian Woman's Board of Missions and has been a generous contributor to the work for many years.

On November 5, Robert Lyall of Melbourne, one of our leading laymen of Australia, sent to the Society the following cable:

"Burnhams visit to Australia Federal Conference wonderful success. Delivered great messages. All delighted."

Mr. and Mrs. Burnham sailed from Australia to India on November 5 and from India will proceed to the Philippines, China and Japan, returning to America by way of the Pacific.

The receipts for October were the largest in the history of the society. The records for October since the first full year of 1921 stand as follows:

1921	-----	\$49,555.07
1922	-----	58,000.23
1923	-----	56,433.72
1924	-----	50,858.87
1925	-----	59,504.07
1926	-----	64,883.05
1927	-----	55,522.22
1928	-----	66,750.20

The "patent sides" reached a maximum issue of over 90,000 for a single week during the last week in October and orders for this handy little medium of news continue to come in.

The increasing number of new organizations, especially the Young Matrons, the

Guilds, Circles and Triangles, is very encouraging. In every mail there are a large number of requests for materials for forming new organizations. The correlated program "Trails of Discovery" has made possible great development in the Intermediate group in the local churches.

Two popular members of the office staff at headquarters have recently been called to other spheres of service. Miss Theresa Felix, for the past twenty years connected with the American Christian Missionary Society and the United Society in the department of religious education, left in October to continue working with



Twenty Years After

These two, Mrs. Effie L. Cunningham and Mrs. Anna R. Atwater, were active in planning for the College of Missions and its home twenty years ago. Recently they met here and beheld with satisfaction the building's perfect adaptation to its present service as headquarters for the United Society

Robert M. Hopkins in his new position with the World's Sunday School Association with offices in New York City. Miss Faye Provines, the "poet laureate" of the society, whose inimitable wit has provided merriment at our family parties as well as contributing largely to the splendid publicity produced by the promotional division, left the first of November to become the bride of Henry C. Backus of St. Louis. The loss of these two workers is keenly felt and the well wishes of the headquarters family go with them.

Several interesting gifts have been received from individuals recently. One gift of \$1,000 has come to apply on the support of the steamer Oregon on the Congo River, Africa. Another \$1,000 has been given to apply on the new Congo Christian Institute at Bolenge; \$2,000 has

been received to be used for building the new kindergarten at the Japanese Christian Institute, Los Angeles, and \$40,000 given for the new boys' dormitory at Asuncion, Paraguay.

We regret to report the death of Miss Lois Showalter who had spent many years in preparation for hospital work on the foreign field and having finished her nurse's training, was under appointment as a missionary to the Philippine Islands. Her picture appeared in the August, 1927, issue of WORLD CALL as one of our outgoing missionaries. Miss Showalter had overtaxed her strength in her school work and training, and after receiving high honors from Columbia University her health failed completely. Funeral services were conducted in the church at East Badford, Virginia, and interment was near Snowville.

Miss Lyrel Teagarden has returned to Luchowfu, China, following an enforced absence in Fukushima, Japan, where she has rendered splendid service. She is the first missionary to return to this inland station. Miss Winona Wilkinson and Miss Lilian Collins will probably join her early in the year.

Miss Mildred Walker, who spent some time in China as secretary of the University of Nanking, has returned to China to be secretary to the Director of the Union Medical College at Peking. This work is under the Rockefeller Foundation.

The Christian Herald of New York City is conducting a national "Church Building Competition" among Protestant bodies, with a view of promoting a better type of church architecture. Three men have been selected as a jury of award—Ralph Adams Cram of Boston, conceded to be the greatest church architect of Gothic style of this generation; Professor Hudnut of Columbia University, head of the department of architecture and professor of Architectural Design; and A. F. Wickes, chairman of the church building committee of the Home Missions Council and head of our Bureau of Architecture of the church erection department. The United Society is rightly proud of this honor that has come to one of its members.

Plans are under way for the holding of seven World Fellowship Meets for Circle age young people between Thanksgiving and Easter. The first is being held in Kansas during November.

The annual meeting of the religious education workers of the society will be held in Indianapolis, December 17-20.

Speaking of Books

Facing Life*

"FACING LIFE," by W. H. P. Faunce, is one of the most helpful volumes that has come to my desk during 1928, because it does exactly what the title indicates, "faces life," with puzzled, undergraduate youth.

The daily problems of students are not vastly different, however, from those of youths in all walks of life, so that this book should serve as a continual source of inspiration and help, not only to all youth, but to leaders of youth who wish to serve as helpful friends in guiding youth in facing and solving, from a Christian point of view, the problems that arise with each succeeding day.

Ten of these brief talks deal with problems of the new environment, fourteen with widening horizons, nine with deepening faith, eleven with persistent problems, and six with those problems that go beyond the college years and gates.

The book will be a refreshing treat to youth and leaders of youth alike.

CYNTHIA PEARL MAUS.

Church to Learn of Africa

THIS year foreign mission study is directed to the continent of Africa, and much valuable material has been prepared for all ages. Books and all supplemental helps for use by study classes and church schools of missions may be purchased and suggestions obtained from the United Christian Missionary Society, Missions Building, Indianapolis, Indiana.

For adults the following books are recommended. *The New Africa*, by Donald Fraser, cloth \$1; paper \$0.75. This book shows the changes that have come in African life through the penetration of Africa by western influences. *Friends of Africa*, by Jean Kenyon Mackenzie, graduate of the Sorbonne, Paris, in Belles Lettres, cloth \$0.75; paper \$0.50. This book is recommended for reading and for use in program meetings among the organizations of women and young women.

Sons of Africa, by Miss G. A. Gollock, cloth \$1.50, is an unusual book, consisting entirely of biographical sketches of native Africans, including several of the outstanding African Christians. It is written with rare skill and is beautiful in format and binding. The decorations are by Aaron Douglas, a talented American Negro artist. The author is well known through her many years of brilliant work as joint editor of the *International Review of Missions*. She is also author of *Lives of Eminent Africans*.

The young people of our church will also study Africa. *Africa Today*, by Mary Jeffereys, paper \$0.40, is available for young people and seniors. It contains material for program meetings. *Black Treasure*, by Basil Mathews, cloth \$0.75;

paper \$0.50, shows the interdependence of Africa and the West. It is adapted for use of intermediates. *In the African Bush*, by Jewel Huelster Schwab, cloth \$0.75, is a leader's handbook containing stories and material for class sessions. *Campfires in the Congo*, by Mrs. John M. Springer, cloth \$0.75; paper \$0.50, recounts stories of boys who have come out of the dark forests of Africa into the light of the gospel. *The Call Drum*, by Mary Entwistle, \$0.60, and \$0.75, is published in two editions; one for teachers, containing collateral material, and the other containing only the stories without supplemental material. *Kembo: A little Girl of Africa*, by Winifred E. Barnard, cloth \$0.60, and, *Black and White*, by Lucy W. Peabody, \$0.25, are two other volumes that are recommended.

Supplemental material for use in classes consists of "How to Use Friends of Africa," \$0.15; "Suggestions for New Africa," \$0.15; Picture Map of Africa, Picture Stories of Africa, Wall and Outline Maps, Directions for Making an African Village, Across Africa with Livingstone (a fascinating game like Parchesi for juniors and intermediates), Africa Picture Sheet.

Through the Dark by Anne Charlotte Darlington, a one-act play on Africa showing the power of Christianity to overcome superstition. Four characters. About 15 minutes. 15 cents.

Kanjundu, or From Fear of the Enemy, by Helen L. Wilcox, a play showing the waning power of the witch-doctor's power in Africa when challenged by Christianity. Fifteen characters (six children). About one hour. 25 cents.

Robert and Mary by Anita B. Ferris, a play adapted from the true love story of Robert and Mary Moffatt, pioneer missionaries to Africa. Fourteen characters (3 men). About one hour. 25 cents.

Our Husband is our newest play on Moslem Africa—right off the press. Just what is going to happen when "Our Husband" becomes a Christian? Send for a copy for examination. You'll enjoy it. You'll want to put it on. And besides being a good play, it has a real message.

There are also the following materials available on the work of the Disciples of Christ Congo Mission:

1. *A Week on the Belgian Congo*; 15c. A pamphlet with illustrations and detailed floor plans, showing how one church studied Bolenge and the work done in that station and giving bibliography and suggestions for such a study.

2. *Trails of Discovery*; (Intermediate Correlated Program—Second Quarter), The Negro in Africa. Ready in December. Price 50c. This is material in story form dealing with the young people of the Congo field as they come in contact with

our mission and with Christianity. It is worked out in program form, and while adapted to intermediate age should be useful in other age groups.

3. *Mary Sue's Diary*—Mary Sue Haven; 25c. Few women would care to trek off into jungles where a white woman had never been, and fewer would care to go without a white man along. In this little brochure the story of such a trip is given as described in letters sent back home. Read as a "letter a week" it would prove a fascinating introduction to a study of our work, especially in young women's and young people's groups.

4. *My Children of the Forest*—Andrew F. Hensley; \$1.50. A delightful source book of story material and one which gives the background of our mission work in an informal yet accurate way.

5. *The Call of the Congo*—Herbert F. Smith; \$1.25. One of our most popular books on our work on the Congo. An interesting feature is the discussion of each station under the general division "Where we sit down." It is most valuable for a clear understanding of what our Congo mission both faces and achieves, and it is in addition very enjoyable reading.

6. Two books which are out of print but not out of date and which may be found on the bookshelves of your members:

(a) *Bolenge*—Eva N. Dye. (Rich in the customs of the people, and telling of "Beginnings.")

(b) *The Master Builder of the Congo*. (Life of Ray Eldred.)

7. *Opals from Africa*—Hensley; 10c. Charming short sketches of the Congo peoples among whom we work.

8. *Disciples of Christ in Moslem Lands*; 15c. (Africa—One of the "lands.")

9. *Survey of Service*; \$1.50. Chapter 28 is the most recent summary of our work on the Congo and is well worth the consideration of the church.

10. Stereopticon Lectures. These are available on dates arranged for in advance. There is no rental charge. Each user pays carriage both ways, but that is the only expense, unless there is breakage. The following lectures are available:

"Livingstone and the Congo," "Mendacism of Mohammedanism," "Africa."

Reading for Profit

Reading should be more than just seeing or pronouncing words. It is better to read only one sentence carefully than to read a large book carelessly. The value in reading is the thoughts that we are made to think. If our minds loaf, they cannot receive wages. They will grow strong by exercise, not by laziness.

*The Macmillan Company. \$2.00.

Glimpses of the Religious World

FOR the first time in modern history an Archbishop of Canterbury has been raised to the peerage by the King of England. The retiring Archbishop, Randall Thomas Davidson, is given this distinction in order that his services may still be available in the House of Lords where he has rendered invaluable service as Archbishop. It is explained semi-officially that there is no question in this instance of conferring social distinction on the retiring Primate as a reward for his services to the state, since no rank could add to his prestige. The only purpose of the award is to keep him in Parliament.

Over 250 full-length manuscripts had been submitted to the Religious Novel Contest when the competition closed October 1. Both the editorial staffs of *The Christian Herald* and of the Religious Book Department of Doubleday, Doran are at work on the reading, and authorities of the contest are in no position to announce a definite time of award. A selected number of the stories will be submitted to the judges, Daniel A. Poling, Charles M. Sheldon, and John Farrar. The winning novel will be awarded the prize of \$2500.

Permission has just been granted for the translation of Dean Luther Allan Weigle's widely used book, *Talks to Sunday School Teachers*, into Portuguese. This adds one more country to the sweep of a book's influence which has already achieved fame and distinction in many lands.

The New York Bible Society has been collecting Bibles, or portions of the Scriptures in various languages in actual circulation in different parts of the world and has brought together 380 volumes, which are on exhibit in the Assembly Hall of its Bible House at 5 East 48th Street, New York. Every Book is in a different language or dialect. They are not volumes of ancient tongues but are languages in actual use today. Some of the volumes are of languages that within the past eighteen months were only spoken and within this period have been reduced to writing and portions of the Scriptures first published.

The death of Reuben A. Torrey in October removed a well-known figure from religious circles. He was associated with Dwight L. Moody in the early days of modern evangelism and as a Bible teacher and soul winner created a following of men and women all over the world who are mourning his loss.

The quadrennial and twentieth anniversary meeting of the Federal Council of Churches will be held in Rochester, New York, December 5-12. The theme for the discussions is "The Call of our Day to the Christian Churches of America."

At the dedication of the new University of Chicago chapel, the gift of John D. Rockefeller, announcement was made of

the gift of an endowment fund of \$1,000,000 to be known as the Laura Spelman Rockefeller Memorial fund "to be used to promote the religious idealism of the students of the university through the broadest and most liberal development of the spiritual forces centering in and radiating from this chapel."

The Week of Prayer for the Churches will be observed January 6-12 in which the Federal Council of America joins with the World's Evangelical Alliance of Great Britain in inviting all churches and followers of Christ to unite.

I Think I Should Be Old

By Grace Noll Crowell

I think I should be very old
And very near to death
If I could think of Christmas eve
Without a catching breath;
If I could think, unmoved, of
fields

Outside of Bethlehem,
Of shepherds without wishing I
Might have been one of them;

Without my pulse-beat quicken-
ing,

Recalling how they came,
The wise men—seeking for a child
Beneath a star's white flame;
Without a singing in my soul
Remembering His birth—
The little light that grew to be
The Light of all the earth.

A pine-tree tipped with tinsel
stars,

A candle on a limb—
Such little things to shake the
soul

And take one back to Him;
But O I think I should be old
And very near to death,
If Christmas and the thought of
it
Should fail to take my breath!

The World Day of Prayer for Missions will be observed on February 15, 1929.

An anonymous gift of \$250,000 to the Association for Improving the Conditions of the Poor in New York City, will be used to build an apartment to house sixty aged persons on a self-supporting basis in quarters of their own. In accepting the gift, an officer of the association explained the need it would meet in saying that "there are very limited accommodations for many old people in New York City which are simple and at the same time respectable. The need is great for such places where the dwellers will have facilities to live and go on working, earning what they can."

Two changes of interest have taken place in the staff of the International Council of Religious Education. Shelton Smith, director of the department of leadership training, leaves to become pro-

fessor of religious education in Teachers College, Columbia University, New York.

On October 15, Myron C. Settle assumed charge of the vacation and week-day church school department. Mr. Settle is well prepared for his new work, having served as general secretary of the Kansas City Sunday School Association and as director of religious education in the First Congregational Church of Newton Center, Massachusetts.

To commemorate the recent discussion of Prayer Book Revision in England, a wealthy gentleman farmer has had the Ten Commandments carved in the virgin granite of Buckland Beacon, a lofty hill near Ashburton, England.

Mrs. Sarojini Naidu, the first woman president of the Indian National Council and prominent feminist leader of that country, is visiting the United States this fall, lecturing on conditions among women in India.

A new idea is in the air—to educate the public for peace by means of church bulletins and community bill-boards. For several months a bill-board has been put to such use at Flushing, N. Y. Word now comes of a church in New Jersey which has erected a bulletin board to be used exclusively for peace education.

The next meeting of the Continuation Committee of the World Conference on Faith and Order will be held in the Maloja Palace, Engadine, Switzerland, on August 27, 1929.

Sir Wilfred Grenfell, Labrador missionary doctor, has been elected the new rector of St. Andrews, Scotland. He follows such men as Rudyard Kipling and Sir James Barrie in this historic position where the inspiration of his achievements will undoubtedly be felt among the students of the institution.

Among the interesting Thanksgiving gatherings the latter part of November is the annual dinner given by the Chicago Protestant churches to the foreign students in the Chicago area. Last year twenty-seven foreign countries were represented at the dinner. This year the affair will be held on the evening of November 22 at the LaSalle Hotel where preparations for 500 guests are being made.

The education board of the Southern Baptist Convention has turned over to the denomination assets amounting to \$801,000 and debts of over \$300,000. The discontinuance of the board was voted at the last convention.

DePauw University at Greencastle, Indiana, a Methodist institution and one of the few remaining church colleges having compulsory military training, will abolish the system at the opening of the next academic year.

Missionary Organizations

Woman's Society

1928-1929: From Survey to Service

January topic: *Japan, the Philippines and the West Indies.*

Worship theme: *The Islands Shall Praise Him.* Page 48 this issue WORLD CALL.

This is Map Year among the missionary organizations, each church being expected to make a set of seven maps for use in all the organizations during this year's program work. (See "Suggestions for Leaders" leaflet accompanying each month's program material, also Program Suggestions in preface of Program Year Book.) The use of the map in locating Islands and mission work is especially necessary for this month.

All page references are to *Survey of Service*, unless otherwise noted. Facts to be used in January discussion period may be found:

Japan, chapter 19, page 334.

Philippine Islands, chapter 23, page 425.

Porto Rico, chapter 26, page 467.

Jamaica, chapter 27, page 477.

Compare the investment, maintenance and needs of Jamaica and Porto Rico missions. (Pages 476 and 485.)

Contrast the difference of races and conditions of Jamaica and Porto Rico. (Pages 470 and 477.)

Compare kinds of work among churches and institutions of Jamaica and Porto Rico. (Pages 471 and 480.)

Give history of churches and institutions in Japan. (Pages 342-350.)

What is the purpose and program of the Japan mission. (Pages 351-353.)

Describe the growth of evangelistic, educational and medical work in Philippines. (Pages 431-437.)

Ten Questions

1. What is the object of the Christian dormitory in the Philippines? (Pages 433, 435, 436.)

2. What is the most important congregation in Japan? Why is Tennoji Church to be noted? (Pages 349, 350.)

3. What is the stated purpose of Porto Rico missions and why should aggressive work be done there now? (Pages 475-476.)

4. What is the Christy Institute and what is its cost to the United Society? (Page 348.)

5. What medical work is done in the Philippines? (Pages 432, 434, 437, 439.)

6. Why does our mission have no hospitals in Japan? (Page 438.)

7. What field has been one of the richest in growth of churches? (Page 439.)

8. What is distinctive about work in Jamaica? (Page 485.)

9. What are outstanding features of principal churches of Manila, Vigan and Laoag? (Pages 433, 434, 435, 437.)

10. What is Margaret K. Long School? Where is it located? (Page 345.)

Guild

(Business and Professional Women)

1928-1929: Comrades of the Way

January topic: *On the Highways of the Seas.*

Worship theme: *The Islands Shall Praise Him.* Page 48 this issue WORLD CALL.

Those presenting the different fields in this study of the Island work of the church should, as they speak, locate each field on the map. Use the map of the world, showing the widely scattered area, also use a special map showing in detail these four Island groups, locating the stations of each group.

Emphasize some economic facts of each group. These will be found in *Survey of Service*.

Japan, pages 340-341.

Philippine Islands, page 430.

Porto Rico, pages 470-471.

Jamaica, pages 478-480.

Those presenting each field will find historical facts and general statement of conditions of each Island group in the opening paragraphs of the chapter devoted to that work. These should be given as a setting for the facts concerning the mission work and should be used in connection with the maps. These facts, together with those of the mission work, will be found in *Survey of Service*:

Japan, chapter 19.

Philippine Islands, chapter 23.

Porto Rico, chapter 26.

Jamaica, chapter 27.

Names of stations of these fields may be found in *Survey of Service* in the chapters noted above, also the names of stations and of missionaries are given in the Key to the Big Map sent with the program material for the first six months of this year.

Japan is noted for its domestic industries which are due almost wholly to the women. Small merchants leave the shop to peddle or buy goods, leaving the sales and management to the wife or daughters. Silkworm culture in homes reaches great magnitude. Following the silkworm culture, there comes the reeling, spinning and weaving which is done in homes and community groups to a great extent. This takes skilled and patient labor to meet the minutia of detail of the fine silk work. Women of western lands would never have the infinite patience these millions of Japanese women have to do this work. Probably more than one million women are now employed in the factories of Japan. Modern Japan is now opening up to its young women many of the lines of work open to those of the western world. Note the picture, page 337 *Survey of Service*, and account of work on page 348 of the Christy Institute of Osaka.

Young Matron's Society

(Young women married less than ten years)

1928-1929: Gates of the Nations

January topic: *The Isles Await.*

Worship theme: *The Islands Shall Praise Him.* Page 48 this issue WORLD CALL.

The Map Talk is important since it will show the wide geographical separation of the four points where the Island work is located.

The Philippine Islands are United States territory, speaking a large number of dialects and Spanish. English is taught in the government schools and is spoken by great numbers of the younger generation, and is the official language. The majority of the people are Roman Catholic.

Japan is a great nation and one of the world powers. The people speak one language. Their religion is largely Shintoism and Buddhism.

The Philippines and Japan are the two island groups in the Eastern Hemisphere where our church is working; Porto Rico and Jamaica, single islands, are the two points in the Western Hemisphere.

Jamaica belongs to Great Britain, the people speaking the English language. There are no heathen religions in Jamaica, the majority of the people being nominally Protestant Christians.

Porto Rico is a territory of the United States. As in the Philippines the predominant religion is Roman Catholic. The majority of the people speak a Spanish vernacular, but English is taught in the government schools, and the younger generation is rapidly learning this, the official language.

Give the infant mortality in the different districts of Japan. (Pages 228-229 *Survey of Service*.) Compare this with that of America; of your own state.

What ages are covered by the compulsory education laws? What are these schools called? Give the literacy per cent of Japan. (Page 341, *Survey of Service*.)

Tell of the schools for boys, for girls, and of the kindergartens in Tokyo and Osaka. What work is done in connection with the Akita Sunday school? (Pages 344-350, *Survey of Service*.)

What marked difference between the people of Jamaica and Porto Rico? What is the infant mortality rate in Porto Rico? Page 470, *Survey of Service*.)

What race composes 95 per cent of the population of Jamaica? (Page 477, *Survey of Service*.)

Give the situation regarding health conditions in Philippine Islands, comparing infant mortality with that of United States. (Page 428, *Survey of Service*.)

Programs for January

Circle

(For unmarried women, ages 18-24)

1928-1929: *The Quest of Friendship*

January topic: *The Quest of Friendship Among Japanese Americans.*

Worship theme: *Jesus the Student's Friend.*

The story leaflets for this program as well as the two subsequent monthly programs on the Japanese Americans may be secured for 35c. They are enclosed in an attractive rose-colored folder. The worship material is found in *Jesus the Friend* (10c).

The "Japanese Exclusion Act," the most talked about part of the Immigration Act of 1924, was a political measure deliberately brought before the United States Senate by those who wanted to carry certain states in the election that year. We need, also, to remind ourselves that when Commodore Perry opened the ports of Japan in 1854, he represented the United States when he signed with Japan the treaty which has as its first article, the following words:

"That the peoples of Japan and the United States of America shall for all time form a cordial friendship never to decay, and maintain a harmonious peace, and that their relations shall not be governed by any DISCRIMINATIONS of persons or places."

Has our government been guilty of disregarding this treaty as a mere "scrap of paper" by permitting certain politicians for selfish ends to accomplish the enactment of this last legislation and is it not our business as open-minded youth to study this very situation and, having freed ourselves from the influence of party politics, to act as our best judgment and sense of fairness lead us to act in behalf of these misrepresented and misused new Americans?

The Japanese first came to the Pacific Coast at the urgent request of labor contractors who had discovered, by their activities in the Hawaiian Islands, their skill as farmers. They came to work and they came believing this to be the land of opportunity where there was "liberty and justice for all." Whole sections of California owe their development to the hard, patient work of those early Japanese farmers who endured the heat, the long hours of hard work and the loneliness which the Americans would not undertake. Barren desert lands have been transformed into beautiful, productive farms where over 90 per cent of all the vegetables raised in the state are raised by these Japanese. And now that the land has been reclaimed and made fruitful by them, jealous, selfish neighbors of our own race are denying these hard-working people the right to own the results of their years of toil.

HAZEL HARKER.

Senior Triangle Club

(For boys and girls, ages 15-17)

1928-1929: *Friendly Adventures*

January topic: *Friendly Adventures Among the Japanese-Americans.*

Worship theme: *Jesus the Student's Friend.*

The story leaflets for this program have been prepared by Miss Hazel Harker, recently of the Japanese Christian Institute at Los Angeles. They are inclosed in an attractive folder and sell for 35c a set (Leaflets for January, February and March). The devotional booklet, *Jesus the Friend*, sells for 10 cents.

Hazel Harker—Christ's Unselfish Servant

John the Baptist prepared the way for Jesus and willingly saw Jesus supersede him.

Miss Hazel Harker has given over her work at Los Angeles Japanese Institute maintained by the United Society to Miss Lily Satow. Miss Harker has proved to be a statesman in our Japanese field of Southern California and has taken this step in accordance with what she believes to be a wise policy for the Japanese, that of using Japanese workers wherever possible. Miss Lily Satow is a college graduate and has had special training in music. She is an attractive young Japanese woman who has had some experience in young people's work and social service previous to taking up the work at the Institute.

—Patent Sides.

Interesting Facts

There are some 70,000 Japanese living in California, (or 2 per cent of the entire population) 20,000 of which live in the county of Los Angeles.

In spite of all the propaganda regarding the "Yellow peril," actual statistics reveal that less than one per cent of California's land is owned by Japanese and only about three per cent of it is leased by them.

"Racial prejudice is by no means one-sided. The Japanese consider themselves as superior to us as we consider ourselves superior to them. Make no mistake about that, for they are by no means free from the racial dislike for Occidentals which lies near to the hearts of all Orientals. Only, they have the good sense, good manners and tact to repress it. That is where they differ from Americans."

These Orientals are watching us very closely. Their genius is by nature imitative. What we are, that they will endeavor to become. What a responsibility is laid upon us!

See the Circle column for additional material.

Intermediate Triangle Club

(For boys and girls, ages 12, 13, and 14)

1928-1929: *Trails of Discovery*

January topic: *Through the Forest with the Native Evangelist.*

Worship theme: *The Light on a Thousand Trails.*

Material for this program will be found in the second volume of *Trails of Discovery*, the contents of which treat of Africa. Those who placed standing orders for *Trails of Discovery* will receive this number without request. Others should order the current issue at once. (Price 50c.) The individual booklets which compose the volume may be ordered separately, but at least one complete copy should be in every local church. (Worship 15c, Christian Endeavor 25c, Triangle 15c, and Recreation 10c.)

Lantern Slides available for payment of carrier charge: "Africa," "Livingstone and the Congo," and "The Menace of Mohammedanism."

Would you like to build in miniature our mission station at Bolenge? It would be fascinating project work. Write for "A Week in Belgian Congo"—15c.

"The zest of life lies in its ventures. Kipling has put into classic form in his 'Pioneer' a man who lived on the line of discovery:

'There's no use in going farther, it's the edge of cultivation.'

So they said and I believed it; broke my ground and sowed my crop;

Built my barns and strung my fences in a little border station

Hid away beneath the foothills where the trails run out and stop.

But a voice as clear as conscience rang interminable changes

On one everlasting whisper, day and night-repeated

—so—

'Something out there, something hidden—Go and look behind the ranges!—

Something lost behind the ranges—Lost and waiting for you—Go!'

From *Fares, Please!*

By H. E. LUCCOCK.

Good Books on Africa

My Children of the Forest, Hensley—\$1.50
Black Treasure, Matthews—50 and .75
Mary Sue's Diary, Havens (booklet) .25
Jungle Folk of Africa, Milligan—1.50
Livingstone Hero Stories, Mendenhall .15
Livingstone, the Pathfinder—1.00

Devotional Study for Woman's Societies

January—The Islands Shall Praise Him

Exodus 20:3-9; Isaiah 42:8-16

Hymn—Hail to the Brightness of Zion's Glad Morning

THIS wonderful old hymn fits in with our reading for today, and like all missionary songs, thrills with the triumphant note of spiritual supremacy. Carrying out the text for our devotions, can we have any doubt as to the success of our enterprise? Someone has said that in a business where "God is a silent partner, there can be no failure."

Have two or more women tell why we believe that God is a partner in our missionary work. In the union work we are carrying on with other Christians in the Philippine Islands, we are cementing the ties of brotherhood that will later bring Christian unity to these far-away peoples.

Let us pray—

That the natives who are being trained in Christian schools in the Philippine Islands may prove a powerful force for Christian living and Christian unity.

Porto Rico is said to be one of "God's beauty spots." Nature has fitted her for a dwelling place for Christian people. For many years the Protestant faith was unknown here, because the Catholic Church took care only of its own adher-

ents, education of the masses was neglected. Today, public schools are everywhere, and above all, Porto Rico is saloonless. There are six communions working in Porto Rico to make her people Christian.

Let us pray—

For our evangelists and teachers in Porto Rico, that God may sustain them in every trial and keep them from doubt and weakness amidst many discouragements.

For years the hearts of our missionary women were given to Jamaica. It was the first-born foreign child. It has always been one of our most beloved fields. We all remember the thrilling story of the native Christian women, carrying on their heads, up a steep incline, the materials with which to build the mission chapel. We recall the disasters that have befallen the church and the bravery of our missionaries and the native workers.

Let us fervently pray—

That the work in Jamaica and in all the islands of the sea may reflect the spirit of the Lord, who has promised never to forsake those who trust in him.

MRS. BESSIE DEMOSS ELLIS.

They Had the Vision

THE woman's missionary society of Valdosta, Georgia, have long wanted to interest the younger groups. They had everything ready even to the possible leaders, and invited me to come down and try to organize the several groups. Two banquets were arranged for a Friday evening, one at six o'clock for the high school group and the other at eight o'clock for the business and professional women. We had a wonderful time—fine response,

Hidden Answers

1. What Home for Children or for the Aged is nearest your locality?
2. What missionary has served thirty-five years in India?
3. What daughter of a missionary is assisting in one of our Homes?
4. What woman's organization has recently been formed and who is to be its general secretary?
5. Who was Mrs. Pickett and what was her contribution to our work?
6. Read "I Jes' P'tend."
7. What was Cammie Gray's testimony as she reached Wuhu, China?
8. What are some of the "high points" of the month?



Christian teacher and kindergartner, Akita, Japan

and organized a Hi Tri Club and a Missionary Guild. The president of the latter and counsellor for the club are teachers in Woman's College there, and both have had experience with such groups.

The following afternoon the woman's society met and organized a Young Mothers' Society and on Sunday afternoon a

Junior Church. Executive meetings and conferences with leaders were held and the outlook is most encouraging. It was all made possible through the vision of the missionary society and the pastor, Richard W. Wallace. With the same preparation this could happen in many churches.

I have in my territory one council with eight groups. They have the regular program prepared by each group every month and have an outside speaker for the one get-together meeting during the month.

MRS. C. N. DOWNEY.

Atlanta, Georgia.

How Are You Giving?

THE following letter is one that was received by the missionary organizations department. How are you giving?

"Enclosed is one dollar, my missionary dues. I wish I had more to send but I have not. If I had money our missionary society would surely get it; but I have twelve dollars a year given me for my clothes. One dollar is for Sunday school, two is for the C. W. B. M., one goes to the Grange and one is for our Ohio work. This leaves me eight dollars. I am eighty-eight years old and have to have medicine part of the time in order to keep around and if I go anywhere on the car I must pay my own fare so I do not have so very much to spend. I wish I had money so I could invest. I would surely invest it in the missionary work. My hand is not steady and I can use a pencil better than a pen. May God bless all the workers and the work. A few more years and we will be gone."

The first Circle to respond to the opportunity for correlative study and giving is the First Church Circle in Colorado Springs, Colorado. In connection with their study of the Mexican-American they will support the medical clinic at the Mexican Christian Institute, San Antonio, Texas, during the month of December. The cost for such support is \$10.75 a month. Other months are available for Circles and Senior Triangle clubs looking for this type of project. Information concerning other objects that may be supported at the Mexican Christian Institute may be secured upon request.

In Memoriam

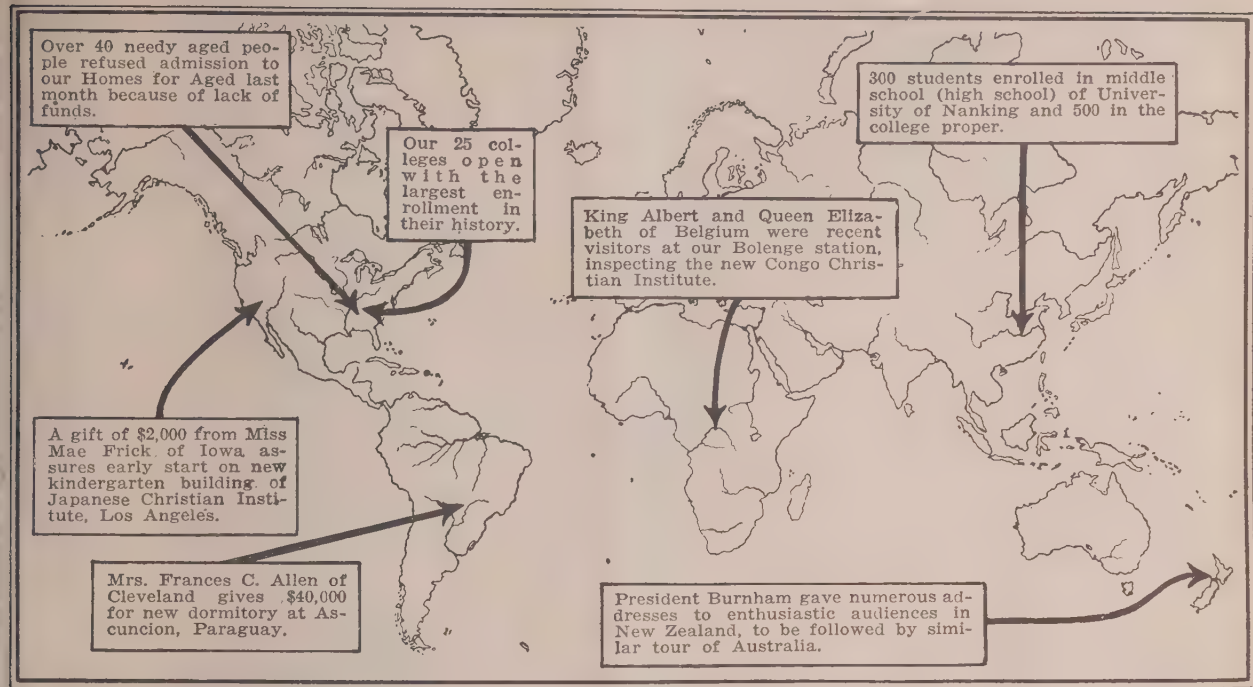
Mrs. Mollie Alford, October 4, 1928, Batavia, Iowa.

Mrs. Joel B. Epperson, June, 19, 1928, La Plata, Missouri. A pillar in the church and missionary society. Age 69.

Adelaide Graybiel, October 25, 1928, San Diego, California. Sister of Miss Mary Graybiel, retired missionary to India.

Mrs. M. J. Baldock, October 7, 1928, Knoxville, Tennessee. Teacher of ladies class in Bible school, vice-president of missionary society and initial sponsor of Christian Endeavor society.

Echoes From Everywhere



High Points in the Month's News

The Influence Of a Picture

Just before leaving Bilaspur for the hills in April, I was very much surprised to be called to the door by a strange Hindu gentleman, who said he wanted to make a request of me. He had just come from a tiny little shop in the bazaar where he saw a picture that I had sent to be framed, and he wanted very much to know where I had secured it, as he wanted one to use in his own private worship. It was a Perry reproduction of Pleckhorst's "Christ Blessing Little Children," and he told how he loved the Christ in the picture—"his face was so sweet." He spoke over and over of how he adored that face, and he must have one to keep in his home for his morning devotions. I longed to give him that print, outright, but unfortunately it belonged to a fellow missionary who had sent it in from Mungeli to have it framed, so I could only assure him that I would gladly secure a copy for him. I ordered it straightway from Calcutta, and as I was leaving in a few days, I had to arrange with a friend in Bilaspur to receive and deliver it for me. It came in due time, and now has a prominent place among the gods and other paraphernalia of worship in that household, and who can foretell the influence our "sweet" Christ will exert upon the heart of that earnest seeker, as he gazes upon it day by day in his devotions? The gentleman had merely stumbled upon the picture

himself in the bazaar. Christ is winning his way in India in devious ways.

MINNIE N. HARNAR.

Bilaspur, India.

Camp Fire Girls Active

Our Camp Fire girls at Colegio Morelos put on a three act comedy recently, "The Return of Rosalie," which had been translated by Miss Leslie. It was their first attempt at anything of the kind but quite successful. Following this, Colegio was asked by the superintendent of schools to put on a gymnastic exhibition at a patriotic celebration. I called for volunteers and thirty responded. With the help of several of the teachers we presented our number, an adaptation of what I had given during the year in the gym class.

We had two graduates from our normal department this year, but only one was able to be present at the graduation activities, the other being sick with diphtheria.

MAY WILSON.

Aguascalientes, Mexico.

Overworked in Nantungchow

Miss Lois A. Ely, in addition to her other duties in Nantungchow, China, conducted a neighborhood kindergarten for a group of small tots during the spring and summer.

The hospital during the period since it reopened has registered the greatest number of patients for any similar period in

its history. Dr. Ing, a graduate of the Medical School of Shantung Christian University at Tsinan-fu, has joined the Nantungchow Hospital for his internship. Mrs. Ing is a woman of very acceptable personality and they have both received a cordial welcome from the Christian group.

The strain of the hospital work and responsibility have been especially heavy on Dr. Hagman, because it has been impossible to secure a second doctor of experience. In order that Dr. Hagman may get a few weeks of rest, which is absolutely imperative, the treatment of all serious cases and all the surgical work may have to be suspended.

Loyal Workers In Japan

We are just back on the job here from furlough, and find everything "looking up" and "looking forward," too. We have had a wonderful time with the dedication of our new building and both workers and the general membership are full of a fine new enthusiasm over the outlook.

We should like to write a large book in praise of Miss Martha Gibson, our "four-year-old" missionary who was left, the only missionary worker on the station for the past year during our absence, with Miss Lyrel Teagarden of China, as house companion. She not only had the extra work of helping oversee the building of the church but carried on some of the work normally looked after by ourselves, and besides made some progress in her language study course.

We would not forget to say a word in honest praise of Mr. and Mrs. Kawai for their valiant and self-forgetful service. The chief burden of the oversight of building operations here in Fukushima has been upon Mr. Kawai while he carried on his evangelistic work, building up the church itself as well as its new house of worship, not to speak of the many trips he has taken to various points in our entire Japanese field, serving all the churches as traveling secretary of our General Committee and as special evangelistic worker. Five have been baptized in the new baptistry in two weeks.

K. C. HENDRICKS.

Fukushima, Japan.

Acceptable Service Rendered Cleveland Home

Health conditions at the Cleveland Christian Home have been better than at any time for the last six months. Twenty-two tonsil operations were taken care of by Dr. Hay at the Lutheran Hospital. We greatly appreciate the interest which Dr. Hay is taking in the children.

I am glad to report that during all last year it was not necessary for me to buy any dresses for the girls or night gowns or stockings for either boys or girls, all of these needs being met by organizations or individuals through personal contacts.

MRS. ANNA GARVER.

Cleveland, Ohio.

Starting the Fall Work

The beginning of our fall work is encouraging and I feel that as we are now known in the community our work will constantly prove more satisfactory. We began our week-day schools with an attendance of thirty-one in the primary school and twenty in the junior school. Our intermediate club is to begin this week and our mothers' club will be renewed next week. Our teacher training is one of the most satisfactory factors in our Sunday school work as we feel that a number of our young people have been faced with a bigger and broader outlook. Last year we had a boys' hand-work class but this year it is being woven into the work of the junior week-day school. One of the most satisfying phases of the work is the personal contact with the homes. In addition to this I keep as closely in touch with the East Orange Church as possible. This year I am serving on the missionary cabinet and teaching a class in the high school department of the church school.

ZELLA M. JENKINS.

East Orange, New Jersey.

Religious Influence At University Center

About 500 freshmen enrolled at Purdue University indicated a preference for the Christian Church. Robert Knight, student pastor, and his workers among the

upper classmen began a systematic visitation, with the result that 150 gathered for a complimentary dinner and get-together meeting at the church while sixty took an affiliate membership with the church on the first Sunday and one young man made the good confession. Every two weeks there will be a student supper at the church followed by study groups on Bible themes and university student problems. All student work centers in the church. Our one purpose is to tie the student to the church life and so conserve his religious life and strengthen it during his university years.

J. NEWTON JESSUP.

Lafayette, Indiana.

Indian Children Give

We have the same number of children in our Yakima Mission as we had last year. It is a splendid group. For our Bible study we have divided the school into three groups—older boys and girls, smaller boys and smaller girls, and find this much better than having them together.

The children took up an offering for the distressed in Porto Rico. They managed it themselves and have over \$12. They hope to make it \$20.

RODERICK A. MACLEOD.

White Swan, Washington.

From Colorado To Texas

Arrangements have been completed for the transfer of three Mexican boys who have grown from babyhood to youth in the Colorado Christian Home, Denver, to the Mexican Christian Mission, at San Antonio, Texas. Here under the influence of Mr. and Mrs. Cornelius they will finish their high school education, while becoming acquainted with people of their own race.

Child Week In Mexico

Colegio Ingles has had a very active part in the celebration of Child Week. One of the eight centers of the city was in our Salon de Actos. Sixty babies, as pretty, sweet and healthy looking as any you would find anywhere, were registered and examined. There were two prizes, a medal and an amplified photograph of the baby, several second prizes and a number of diplomas of honorable mention.

At a meeting of the Mothers' Club the diplomas were presented and Dr. Estrada gave a most practical talk on the Contagion of Tuberculosis.

For the coming year we have employed two new teachers at Colegio Ingles, Rafael Munoz, one of the boys we have educated and who will graduate from the Puebla School in November, will have the sixth grade, and Miss Refugio Lopez, who graduated in August from Colegio Morelos, will have the second grade. We are busy with plans for final examinations and for the preparatory department for next year.

ETTA NUNN.

San Luis Potosi, Mexico

Epidemic In Damoh

I am having from seventy to one hundred patients a day at the dispensary. The boys in the Boarding School as well as the Christian community have been hit by some kind of an epidemic.

GEORGE E. MILLER.

Damoh, India.

Where the Blessing of Giving Is Recognized

The guests in the Emily E. Flinn Home, Marion, Indiana, made an offering recently to the Bethany Bible Class of the First Christian Church. Each member of the Home also has a missionary box and is saving for a special offering the first Sunday in December.



Congregation and recently dedicated Mexican Church at Robstown, Texas

Sunday Schools

(Graded worship programs for forward-looking church schools)

December, 1928

DECEMBER is indeed a hallowed season. Christmas time does not grow old to us. Christmas is a great day around the world wherever Christ is known. The Christmas story is one of joy and good will. Hearts of young and old alike respond to the appealing story in sacred Scripture, in carol and in the story of modern Christian triumphs through the spirit of the Christ-Child.

In worship we are at our best. Worship services offer opportunity for our better selves to commune with the Father for deep meditation upon things spiritual, for contemplation of our Christian privileges in regard to others. Jesus, himself, suggests that worship is a matter of knowledge, of individual obligation, of collective privilege.

The following graded series of worship services is offered as a guide to forward-looking church school leaders who desire to lift the emotional life of their various groups to higher spiritual levels and who are willing to pay the price of preparation that these services may serve their educational purpose.

You will need to adapt these programs. They should not be followed in formal, stiff, wooden fashion. Make your programs resilient with spiritual fervor and life. A program, while suggesting an orderly procedure, does not mean a long-faced, cloister pattern, but is rather an attempt to bring about a unified, soul-tiring, worship experience. Hymns, Scripture, prayers, stories, affirmative statements, pictures, moments of meditation, all are vehicles for this worship experience. Give God a chance at your heart during this Christmas season.

In the *Bethany Church School Guide* and the *International Journal of Religious Education* you will find worthy materials and worship service guides to strengthen the suggestions offered herewith. Seasonal decorations will add much. Carol singing will bring cheer to carolers and the "caroled." Let your giving channels be open to brotherhood interests of benevolence and to the needy near at hand.

—S. W. HUTTON.

To the Primary Superintendent or Teacher

In the general paragraphs above you will find a number of suggestions to guide you in making the December worship programs profitable in character building through worship. Call together your staff of teachers and helpers, think through the primary programs for the month giving the following material a share in your plans for at least one Sunday. Here is your chance to make Christmas very real in spiritual values. Watch current issues of papers and magazines for appropriate items in shaping your plans for the month.

The Christ-Child

The Best Gift to All Children

Synopsis of Christmas Program for the Church School

Organ Prelude—Medley of Christmas Carols.

Opening Song—"Joy to the World" (By the school).

Invocation—By the Superintendent.
The Prophetic Message—By a young man.

Song—"O Come, All Ye Faithful" (By the school).

EPISODE I

"The Christ-Child"—

Song—"Away in a Manger" (By the beginners).

EPISODE II

"The Best Gift"—

Song—"O Little Town of Bethlehem" (By the intermediates).

EPISODE III

"To all Children"—

Closing song—"As With Gladness Men of Old" (School stands and joins in the singing).

Benediction—By the pastor.

NOTE: You will like this Christmas program. Speaking parts have been reduced to the minimum. Provision has been made for all groups to participate. As many copies as you need may be secured free from the United Christian Missionary Society. Schools throughout the brotherhood will unite in the observance of Christmas in behalf of our homes for helpless children and homeless aged. May Christmas joy be yours.

Worship Program for Primary Department

By Ethel F. Johnson

Getting ready—

"Christ is reborn with every child and Christmas is His festival. Come, let us keep it with our children."

The Christmas spirit will not spring to life full grown on Christmas Sunday. "There must be time to sit, in imagination, with the shepherds in the darkness among the woolly sheep, to listen to the angel's song, to peep into the manger, to ride across desert sands on wobbly camels, to bring gifts to the Babe of Bethlehem."

Let the room breathe the Christmas atmosphere. Tell the Manger Story and the story of the Wise Men early in the month. Stories of giving and sharing may be introduced.

Stories for telling:

Story of Jesus' Birthday.

Story of the Wise Men.

The Jar of Rosemary (*Primary Story Worship Programs*).

Loving—Giving (*Primary Story Worship Programs*).

Why the Chimes Rang (Alden).

Songs:

"Luther's Cradle Hymn"—(*Songs for Little People*).

"Silent Night"—(*Carols*).

"Under the Stars"—(*Carols*).

"O Little Town of Bethlehem."

"The Manger Story"—(*Carols*).

"While Shepherds Watched Their Flocks By Night"—(*Songs for Little People*).

Pictures:

Sistine Madonna: Raphael.

Madonna and Child: Bodenhauser.

The Holy Family: Fuerstein.

Arrival of the Shepherds: Lerolle.

Apparition to the Shepherds: Plockhorst.

Adoration of the Shepherds: Bouguereau.

Modern pictures of children portraying the spirit of Christmas.

(See picture interpretations in *Famous Hymns with Stories and Pictures*, by Bonsall.)

Worship program—Theme: *Giving to Those We Love*

Quiet music—"Silent Night."

Hymn—"Under the Stars." (*Carols*.)

Interpretation of picture.—(Nativity by Lerolle, or Adoration of the Shepherds by Bouguereau. Draw from the children an expression of what they see in the picture. See *Famous Hymns With Stories and Pictures*, Bonsall.)

Bible verses.—Luke 2:8-17 (Repeat while children look at the picture).

Hymn—"Away in a Manger."

Story—*Sharing*.—(Precede the story by playing "Silent Night" very softly.)

Prayer.—Dear Heavenly Father we thank you for Jesus who came to earth that first Christmas Day so long ago. For the shepherds on the hillside, and for the wise men who brought him gifts we thank you. May we think of others this Christmas time and show our love by the gifts we bring. Amen.

Offering service.—(Have two children pass baskets while the pianist plays softly, "Since My Heavenly Father.") (*Songs for Little People*.)

Offering prayer hymn—"Since My Heavenly Father."

Sharing

(This story is taken from the speaking parts of "The King's Birthday")

Yes, Baby
must have a
rattle for
Christmas



"JIMMIE! O Jimmie!" called Mrs. Thurston from her room in the Christian Home for Children. "All right, I'm coming," answered Jimmie. Almost before Mrs. Thurston could close the door, Jimmie came hurrying up the steps.

"M—m—m, it's warm in here" said the boy. "I was just thinking—I'm glad, I'm glad, I'm glad I'm here, Mrs. Thurston. Makes a fella feel pretty good when his mother is gone to have anybody care enough for him to"—Jimmie lowered his head, and he couldn't finish the thing he had started to say.

"There, there, Jimmie," said Mrs. Thurston, who understood, "caring is what counts. The care of those who give us this Home, you caring for me, and I caring for you, all mixed up together, and over all the care of the Heavenly Father. Now, Jimmie, I want you to find Bob and Jack and Ted and Dorothy and Madge, well, all the children about your age. Tell them to come to my room for a conference."

After Jimmie left the room Mrs. Thurston busied herself with some sewing. As she mended the boys' torn blouses she was thinking. "My! it hurts me to tell those children what I must tell them, but they have always been so fine to help me solve my problems."

While Mrs. Thurston was wondering just what to say, the door opened and into the room came the boys and girls. A questioning expression was on their faces.

"Here we are," said Jimmie. "Now tell us your problem. Bob said as we came up the stairs, 'We sure helped her last week, and we can do it again.'" "Thank you, children. I can count on you every time," said Mrs. Thurston, laughingly. "Here is the problem: You know we have just so much money to run this Home—a budget we call it. Other winters we have had a great deal of canned vegetables and fruits and potatoes and apples sent to us by folks round about and that has left some money to do special things, such as carfare for your trips down town and an occasional party. This year, for some reason or another, we haven't received much from the outside

and right now, at Christmas time, I am faced by the difficulty of having gone to the limit of the budget and the necessity of cutting down expenses somewhere, somehow, to see us through the winter. Of course we must do it, but just how is the question. That is where I want you to help me.

"As a rule, long before this, the people from the churches would have been here with their love gifts, but I'll have to confess that right up to this last minute, nothing has come. I have some things for the smaller children, but—well, I don't want you to be disappointed if very little comes your way this year."

It was a quiet little group that sat in the Matron's room. They were thinking very hard. Then Jack spoke. "Well, Mrs. Thurston, seems to me we have a good deal to eat. You have a pretty big family to feed. I say let's give up dessert for dinner. That ought to save a little."

"Desserts aren't very expensive," answered Mrs. Thurston, "but that will help."

There was another moment of silence. Then Jimmie said, "I say, Mrs. Thurston, Christmas trees cost money with all the ornaments 'n everything. Why can't we have a little tree in the nursery, and not have one for us bigger ones?"

"I liked the candy and nuts you gave us last year," shyly said Dorothy, "but don't you think we would get along without so much?"

"Yes, and remember all the toys we had last year. Why, Mrs. Thurston, we have a big yard to play in, you don't need to buy us toys."

"Bless your dear hearts," said Mrs. Thurston with a smile. "I knew that you could help me. The tree for the little ones is in the woodshed. You boys see that it is nicely trimmed and fitted into the block. Girls, Aunt Sarah is waiting for you in the kitchen to pop corn and string the cranberries."

The children left the room bubbling over with joy. They truly knew what Jesus meant when he said, "It is more blessed to give than to receive."

To the Junior Superintendent

A Junior is a lively bundle of energy and especially at Christmas time. The month of December with its worship programs in the church school gives the leaders of Juniors a strategic opportunity for the direction of this energy into spiritual channels. Give the programs for the month full consideration in your monthly staff conference of teachers and officers. Discuss such questions as these:

1. What does December hold for the experience of Juniors?
2. What can we do to make the worship programs for the month fit into the life of these boys and girls?
3. How may we conserve the highest and best in the Christmas season?

The minute these wide-awake boys and girls enter their department room they should be able to sense the atmosphere of Christmas. The decorations, pictures, conversation, songs, prayers, Scripture and handwork should partake of the story of

Christ's birth. The attitude of sharing with others should prevail. The program which follows will suggest what may be used on one Sunday during the month. Keep your eyes and ears open for additional suggestions from here and there.

Worship Program for Junior Department

Before time for worship—

Pre-session moments are golden. Talk with the early comers about sharing Christmas joys with the aged or with other children, especially those in one of our six Homes. A plan for remembering them through a box of clothing, or food or a cash offering, may be talked over. Scrapbooks may be under way. Give the children a chance to make a seasonal poster illustrating activities of sharing.

Theme.—*Sharing With Others.*

Musical call to worship.—"Away in a Manger" (Play softly on the piano).

Prayer.—By superintendent.

Our Heavenly Father, we thank thee for the Christmas time so near at hand; for our friends, our homes, our church and for gifts of love. Help us to be willing and ready to give to others in the spirit of Jesus who was born so long ago, and who is so real to us today. Amen.

Hymn.—"Hark the Herald Angels Sing."

God's Word, the Story of Christ's Birth.—Luke 2:8-20.

Meditation.—(While all remain in perfect quietness following the reading, let the pianist play very softly "Silent Night.")

Hymn.—"Silent Night" (Follow this with an interpretation of some good Christmas picture, like The Arrival of the Shepherds by LeRolle, or Apparition to the Shepherds by Plockhorst.)

Worship thoughts.—Conversation about the picture and the hymn, leading them out on the thought of sharing giving to others.)



We can give up desserts and candy

Story.—*Two Dollars Worth of Happiness.*

Offering service.—(Two Juniors may come to the front, receive offering baskets and remain for brief prayer while all heads are bowed. After the offering has been received, as these two return to the front let all join in repeating John 3:16.)

Hymn.—“As With Gladness Men of Old.”

Close of worship period.—(While all heads are bowed repeat in unison, “Let the words of my mouth, and the meditation of my heart be acceptable in Thy sight, O Jehovah my strength and my redeemer.”)

And indeed, there was a great happy feeling in Sonny's heart.

Two Dollars Worth of Happiness

By MRS. W. G. MOSELEY



Will you make it possible for Santa Claus to visit these children?

SONNY sat on the low footstool before the fire, his elbows resting on his knees, his head cupped in his hands, staring gloomily into the fire. He looked so grumpy and cross. Grandmother, who was busy knitting a warm shawl to send to a friend of hers in the home for aged folks in Walla Walla, Washington, looked up from her work and exclaimed!

“Why, Sonny, who in the world stepped on your toes? You look as sour as a green persimmon! And here it is so near Christmas time.”

“Yes, and that's just it!” Sonny raised his head and looked at Grandma with the air of one who was deciding a most weighty matter. “I have two dollars to spend and two hundred things I want to buy. Now I want to know how a fellow is going to do that? And the worst of it, Grandma, is that our Sunday school teacher said this morning that our Christmas would not be complete unless we shared with someone else, some of the orphans, or the old people in the homes, or the missionaries, and she gave us little envelopes to bring back next Sunday as our goodwill offering which goes to bring happiness to others. Now, Grandmother, if I had ten dollars, or even five dollars I could spare some, but—”

“Sonny, if you had ten dollars or twenty, it would be just the same. It isn't the amount that counts, but the feeling that is in your heart. Listen, Sonny, I'm knitting this shawl for Aunt Ellen—”

“Why, you knitted a shawl for Aunt Ellen last year, Grandma!”

“Yes, and I made a pair of warm slippers for Uncle Joe. Aunt Ellen and Uncle Joe have been in the home for old folks ever since Uncle Joe's health failed him and he couldn't preach any more. Aunt Ellen writes that she is so happy there. It is a large, comfortable home provided by our church people and supported by the money your teacher was asking you to put in that envelope. But do you know, Sonny, when I visited there, I asked Aunt Ellen if the shawl I made for her last year was all right and if Uncle Joe's slippers fit. Aunt Ellen said, “Well, I hope you won't mind, and I hope you won't think that I didn't appreciate it, because I have wanted a shawl for such a long time, but there was another old couple who came in just before Christmas and they didn't have anyone to remember them. The Home was short on funds and it looked like they were not going to have any Christmas at all, so Uncle Joe and I wrapped up the pretty shawl and the pair of slippers and sent to them. Oh, if you could only see how pleased they were! Why, it just made us so glad, first to know that you thought of us, and second, to be able to share and make somebody else happy!”

“So you see, Sonny,” Grandmother continued, “that is why I'm knitting another shawl for Aunt Ellen. I wouldn't be a bit surprised if she found someone else to give this one to, but then,” added Grandmother softly, “That is what Jesus wanted—Happiness, Sharing with others, Good Will Among Men.”

Grandmother went on knitting by the fire. Her needles went clickity click, clickity click, clickity click. Sonny sat for a long time, staring into the fire, thinking of the little lady who found so much happiness in making others happy. On the quiet air floated the music of the sweet chimes from one of the distant churches. It seemed to say in beautiful, clear accents, “Peace on Earth, Good Will to Men.”

Sonny rose, went over to the mantle-piece, took down the little envelope the teacher had given him, put in it his two silver dollars, sealed it, and put it in Grandmother's lap.

“Sonny, you're bringing smiles of happiness to some dear old person,” said Grandmother softly.

“I guess instead of those two hundred things I was going to get, I'll buy two dollars worth of happiness for somebody.”

To the Superintendent of Intermediates and Seniors

What an inspiring season of the year is this. Somehow we are challenged to give our best in Christian effort as we come to the great day of the year, the celebration of the birth of Christ. The theme suggested for the worship program is typical of those that may be used throughout the month—December 2, 9, 16 and 23. These four opportunities are yours. Search for and use the best. Inspire your pupils to help plan and work out a worthy set of worship programs.

Worship Program for Intermediates and Seniors

Theme: *Showing Good Will at Christmas Time.*

Prelude.—(Use a tuneful group of carols like “O Little Town of Bethlehem,” “Holy Night,” “The First Noel.”)

Call to worship.—(Read the following hymn stanza.)

O come, all ye faithful, joyful and triumphant,

O come ye, O come ye to Bethlehem; Come and behold him born the King of angels;

O come, let us adore him, Christ, the Lord.

Prayer of invocation—

Our Father, these are hallowed days to those who love thee. May the moments we spend together in thy house today better fit us spiritually to tell the glad tidings in word and deed. Amen.

Response.—(Page 49 *Hymnal for American Youth.*)

O come to my heart, Lord Jesus, There is room in my heart for thee. Amen.

Presentation of theme.—(By program leader.)

Scripture.—(The Christmas story as given in Luke, from memory, by one of the Intermediates.)

Carol.—“As With Gladness Men of Old” (Stanzas 1, 2, 3).



Don't you want to adopt a grandmother?

A message in pictures.—(Various nativity pictures might be shown and interpreted. One of the best ones is The Adoration of the Shepherds by Couse, copyright by Curtis and Cameron, Publishers, Boston.) (You can doubtless find one or more worthy magazine prints as well. Pictures illustrating the life our boys and girls live in one of our six Homes for Children may well be used instead of or in addition to the above.)

Story.—*Christmas Eve on Beacon Hill.*

Prayer.—(By one of the Seniors who has been made aware of the theme in advance.)

Offering.—While the offering is being

received in orderly fashion by two or more young women, have a quartette of the older Seniors sing from an adjoining room or hallway, "There's a Beautiful Star." No. 86 *Hymnal for American Youth.*)

Benediction hymn stanza—

"Holy Jesus, every day Keep us in the narrow way;

And, when earthly things are past, Bring our ransomed souls at last, Where they need no star to guide, Where no clouds Thy glory hide."

Amen. (4th stanza of "As With Gladness Men of Old.")

Recessional to classes.—(Play "I Heard the Bells on Christmas Day" No. 85 *Hymnal for American Youth.*)

Christmas Eve on Beacon Hill

By MARY O. SHELDRAKE

TO THOSE who have never visited historic Boston on Christmas Eve—something very interesting awaits them. Of course, Boston is always interesting to students of American history and the lovers of the antique. Then too, there is a certain fascination about the quaint, crooked and narrow streets.

Beacon Hill, long known as the most interesting residential section in Boston, abounds in the historic. It has been the home of many famous personages, not least of these being the famous singer, Jennie Lind, who resided on Pinckney Street.

The houses on Beacon Hill—those on Mt. Vernon, Chestnut, Walnut and Willow Streets and those adjacent—are not extravagant in their beauty. They are just straight-up-and-down style brick dwellings, three, four and five stories high. But they possess a certain stately charm which

reflects the taste and culture of their dwellers.

It is on Christmas Eve that these houses and quaint streets hold particular charm, for it is then that the "Lights" appear in the windows and the song of carolers is heard. This is a most beautiful custom and is observed annually. It is a revival of an old, old custom of England, and this is how it is carried out.

In the many, many windows of these old houses extending from cellar to garret, tallow candles are placed (some are now using artificial ones) in the shape of an inverted "V" in the upper and lower sashes. Ah! What a glorious sight to see every window ablaze with flickering candlelight. This glow from the window creates a certain indescribable atmospheric condition which pervades the air and becomes a very part of one. It just lays hold upon you. The nearest description of this feeling would be to say that one has sensed that it is truly Christmas Eve, the time of "Peace on Earth, Good Will to Men." And, if the weather man has been especially kind and provided a nice blanket of crystal white snow the effect is even more pleasing and glorious. It reminds one of cathedral aisles and to make it seem even more so the gay carolers come strolling along making the air ring with "Hark, the Herald Angels Sing"; "Oh, Little Town of Bethlehem"; "There's a Song in the Air" and "Away in the Manger," also many other carols.

These singers travel in groups representing various church schools and church choirs. Each year the School of Religious Education and Social Service of Boston University sends forth a group with a leader who carries a quaint old lantern held aloft on a long pole. This adds much to the picturesqueness of the scene.

Sometimes the groups divide, standing on opposite sides of the street and sing antiphonally.

The homes, aflame with the candlelight and gayly festooned with holly leaves and pine branches, have a very inviting air. The window shades are always rolled up to the top so that the passer-by and the



The call of the kitchen door, with the chance of a golden cookie, is as strong for these boys as for the youngsters in your home

singers may glance in, and, what is even more beautiful, many of the fine old aristocratic homes are open to the public. It is a rare treat to be invited into one of these dignified residences with its characteristic fireplace and ancestral antique furniture. It savors just a "wee bit of the 'ole' country."

But such a scene as this need not be confined alone to Boston or New England. How beautiful it would be for the young people's groups in the various churches to go out caroling on Christmas Eve, bringing gladness to the hearts of all who hear them. Why not visit the busy street corners where the tired shoppers pass to and fro?

Each year one of the large department stores in Boston has a chorus selected from its clerking staff and trained in carol singing. At stated times during the days preceding Christmas, when shoppers are most numerous this chorus stationed in a central place in the building sings forth jubilantly and joyously of Him who came to bring us life and hope. This same department store has a set of beautiful chimes which play these grand old hymns during the busy hours of the day. How comforting to those of us who sometimes

"Getting and spending lay waste our powers,
Till little we see in Heaven that is ours."

Shut-ins and various institutions such as homes for children and homes for the aged would be more than appreciative of the carol singing. Why not then, let this be one way in which you can make "Peace on Earth, Good Will to Men" reign in the hearts and minds of all at Christmas time?



An Orphan Lamb at an Orphans' Home. Motherless children in one of our Homes have imbibed the spirit of benevolence to such an extent that they are caring for a motherless lamb even as the church is caring for them.

to the Superintendent of Young People and Adults

Yours is the privilege of stirring within the hearts of grown-ups those finer sentiments that should prevail at the Christmas season. These young people, parents and friends need to have their hearts softened on behalf of the aged saints and orphan children our brotherhood is caring for in twelve homes. They need to feel the pull of these, our own wards, whose care depends upon Christian generosity. Melt the hearts of all in the group by song, prayer, scripture, message.

Worship Program for Young People and Adults

Theme: *Giving in the Name of the Master.*

The surroundings—

On posters, hung within line of easy vision, display scenes from our benevolent homes showing the work in which the church schools of the brotherhood are sharing at Christmas time. These posters should be made as artistic as possible and should be neatly hung upon the wall. The church school foyer or hall entry way may also contain one or more of these posters.

Quiet opening music—"The First Noel the Angels Did Say." (This should be played with reverence. For a mixed quartette to sing one stanza will add much to the effectiveness of these opening moments.)

Hymnic call to worship—(Read the following hymn standing.)

Hark! the herald angels sing,
Glory to the new-born king,
Peace on earth, and mercy mild,
God and sinners reconciled!
Joyful, all ye nations rise,
Join the triumph of the skies;
With the angelic host proclaim,
Christ is born in Bethlehem.

Hymn—"Joy to the World."

Unison prayer of invocation—

We invoke Thy richest blessing upon us, O Lord, as we assemble to worship Thee, the giver of every good and perfect gift. Amen.

Scripture reading—Matt. 2:1-23 (Especially vs. 1-6).

Hymn—"O Come, All Ye Faithful."

(Some years ago in New York City, Miss Bertha Merrill, one of our home missionary workers was run down by an automobile while returning from decorating



Twenty-five dollars will support one of these aged guests for a month

the Christmas tree for the children of the community. In the hospital on that Christmas Eve, just as her spirit took flight to be with the Master whom she delighted to serve, this beautiful hymn was being sung by the nurses. It should be full of meaning to everyone.)

The story of our privilege—(This talk or presentation should be given by someone who has become very familiar with the message in pictures upon the wall and who is familiar with pages 271 to 330, *Survey of Service, Disciples of Christ*. Doubtless this issue of *WORLD CALL* will contain current stories of interest. Look through these for appropriate items.)

A statement by the leader—

Our school this year is observing Christmas Sunday in behalf of our program of benevolence as carried forward in united effort through the United Christian Missionary Society (here name the children's or old people's home in which you are most interested or which is located nearest you). Opportunity will be given for you to share in this enterprise. This we know you will rejoice in doing. (If the offering is not taken elsewhere take it at this time.)

Offering—(While offering is being received play "Sleep, My Little Jesus" on the piano. No. 82, *Hymnal for American Youth*.)

Closing worship thought—

Thou shalt call his name Jesus; for it is he that shall save his people from their sins.—Matt. 1:21.

But the feeling grew stronger and stronger that he must help carry the Christ story to lands where it was not known. And so after a time Fred Bridgman and his young wife came to the land where he had been born and in a few months more he was again out among the Zulu people talking the language like one of them. For years he toiled among these people in city and country giving himself unstintedly to the work. In America for furlough he inspired others to catch the vision of South Africa's need. He died in the summer of 1925 worn out in body while still comparatively young. But his work goes on in marvelous fashion. He was never "disobedient unto the heavenly vision" but in every way preached the Christ to needy people who were his own. Retold from *Black Treasure*, one of the new Mission Study texts.

December 9: Paul Goes to Rome

Paul's determination to go to Rome, his difficulty along the way, the dangers involved and God's care for him may all be duplicated in the story of Samuel Pollard and his journey to the despised Miaos who lived in "The Great Cold Mountains" of southwest China. The story is told in *Torchbearers in China*.

Sixteen long years Pollard toiled among unresponsive Chinese in southwest China. Then one day there came visitors, four little men of the Miaos tribes of the mountains. They had heard of Jesus Christ. They wanted to find him. So they took gifts and started down their mountain trails. At wayside shrines they paused, gave gifts and prayed to heathen gods that they might be successful in their search for Christ. So they came to Pollard who called them—the despised, evil Miaos—"brothers." At first Pollard could not go to their mountains but promised to teach any who came to him. And they came! Hundreds made the journey to learn from the missionary. They followed him about, into his room when he needed rest, and he taught them when he should have been sleeping. Their soul hunger, their pathetic eagerness all increased his desire to go to their mountain home and at last the opportunity came.

The journey was long, difficult, dangerous. In all the villages the little missionary who called them brothers was welcomed with joy. The Miaos were persecuted by their conquerors, the Chinese and No-su people. But never would they give up their faith. In their behalf Pollard went among the conquerors, risking his life at every turn but trying to free his Miaos friends from their oppressors. So constantly and bravely did he witness for his Christ that he, after severe persecution, made friends even with those who had tried to kill him. Almost miraculous was his escape from his enemies, and equally marvelous the accomplishments of this modest little missionary who always believed in the gospel as the power of God for all people.

Missionary Illustrations of Uniform Sunday School Lessons

By EDITH EBERLE

December 2: Paul before his Judges

Fred Bridgman was the son of missionaries to South Africa. As a boy he learned to love the land, to revel in all its beauties, to follow the trails, to play with the Zulu boys of his own age, to live their life and to speak the language "like a native" as most missionary children do. After a time he was sent to America to attend school in his

parents' own land. He was a typical, all round American lad, earned his own way through high school and college, was interested in athletics and indeed had part in all phases of the college life at Oberlin College in Ohio. But become a missionary he would not! That decision he made as a boy. "No missionary life for me," he often said. "There's going to be one rich man in the Bridgman family and I'm going to be that one."

December 16: Paul and His Friends

"The House of Loving Service" it is sometimes called, The Community House of the Disciples of Christ in crowded New York City. "The House of Friends," I would like to call it when I think of the friendships formed there, of the friendliness of the workers toward people who had come from far-away lands and found no friendly helping hand in all the great strange city. Among all who have rendered service there I am thinking just now of Bertha Merrill and the friend she was. She gave friendliness so lavishly to those who had known so little of it. In the midst of the Christmas festivities some years ago she was killed in the city's busy traffic. But her friendliness goes on.

Jasmine remembers that friendly face and low sweet voice. Miss Merrill spoke to eight-year-old Italian Jasmine one day, then called in the home which was reached by way of dark, dirty stairs. It was the first friendly visitor to that home. And Jasmine followed that new friend through five happy years. In the eight years that have passed since Bertha Merrill walks no longer among them, Jasmine has still felt the spell of that friendliness and remained true to ideals implanted. The "sweet light of a remembered friendship" has held her true and caused her to develop into a young woman of charm and attractiveness.

Rosario was another of Miss Merrill's friends. She found him on the streets and according to his own story "the most dreaded boy on Ninth Street and rapidly going to the dogs." He goes on, "From the moment she spoke to me I knew that something was going to happen not only to me but to most of my friends." And it has happened in amazing, worth while fashion.

A beautiful memorial to Bertha Merrill hangs in the girls' club room at the Com-

munity House. The poem in an effective setting remembers her life and her friendship as "a light that burned so still." To the side of the poem is pictured a candle its light snuffed out but shooting upward to radiate in a star. And 'tis that star that sheds a friendly light to still guide the pathway of her friends in a community where happy, wholesome living is difficult.

December 23: Paul's Last Message

Mr. Hensey in his book, *My Children of the Forest*, remembers one of our Congo Christians who "kept the faith" until her course was finished. She was a woman "in whose life one might see daily the fruits of the spirit." "In her eyes gleamed the light of the New Life." But she was stricken with that hopeless malady, sleeping sickness. Too well she knew what that meant! She would grow thin and emaciated; her good desires and impulses implanted by the gospel would depart: modesty would leave her and she would go about in filth and rags; her mind would go also and she would become a sullen idiot or a raving maniac; finally she would fall into a dull stupor and life would be gone.

The day after she knew that the sickness had befallen her Mr. Hensey, happening to pass her little house heard her praying in agony and pain. The burden of that prayer was that when her mind "went away with the sickness" she would not bring disgrace on the name of Jesus by cursing or denying him.

The disease followed its usual course. Wonderfully and fearfully she raved in her madness. Then the end came. She lay dying, her head on her husband's knee. Just on the borderland her mind came back for a moment, clear as it had ever been. Looking up into her husband's face she asked, "I've been crazy, haven't I?"

"Yes, you've been crazy a long time," he answered.

"Have I cursed my Savior? Have I denied him?" came the next question with infinite entreaty.

"No, you never have," he assured her.

The radiance of her face was beautiful to see as she realized her God had answered her prayer. She had been true. So with satisfaction she murmured, "All right, I'm going home."

The Birth of Jesus

(Christmas Lesson if preferred)

Mrs. Czerney sat alone in the little living room back of her husband's bakery. It was Christmas Eve and she was lonely. In all the year and a half since she had come from Czechoslovakia to join her husband in this friendly town, no woman had spoken to her. There had been no friendliness. "Doesn't speak a word of English, wears a shawl over her head." And an unthinking careless but friendly community let her alone.

There was a knock at the door and a neighbor from across the street, into whose happy Christmas-filled home Mrs. Czerney had been gazing with so much longing, stood at the door with a Christmas greeting and gift. The Bohemian invited her in and in so doing exhausted her small store of English. And even as the American guest hesitated, scarce knowing what to do, Mrs. Czerney turned to a small phonograph in the corner and soon the room was filled with "Silent Night, Holy Night," sung by a great prima donna. Under its spell two women separated by ages of tradition and differences in training stood together with clasped hands. So at last through the birth of our Christ the lonely alien woman had found a friend.

(Adapted from *Adventures in Brotherhood*, by Dorothy Giles.)

Brief Talks

ON

The Benevolent Department of the United Christian Missionary Society

First Talk: Purpose and Scope

THE organized program of benevolence among our people began almost forty years ago under the direction of the National Benevolent Association. Seeing and meeting a need in a local church, it was soon recognized that such service to orphans and aged was the very essence of New Testament Christianity and an organization was effected to secure funds for buildings and support of the work. In the beginning the Association did its work literally upon faith, for when the first widow and her three children were taken into the little rented five-room cottage in St. Louis, there was only \$50.00 in the treasury and a good deal of opposition from those people who believed only in a "preaching" Christianity. However,

many churches saw the opportunity to put to a practical test their professed allegiance to the teaching of the Lord Jesus and that first small building soon had to be enlarged and in less than ten years the Christian Orphans' Home was dedicated, the first building of its kind to be operated by our people. The next was the Christian Home for the Aged, at Jacksonville, Illinois. At the present time the department of benevolence of the United Christian Missionary Society, under the same leadership as when it was the National Benevolent Association, directs the operation of twelve large well-equipped, comfortable Homes for needy children and aged. These Homes are valued at \$2,000,000 and thousands have been cared for in their friendly shelter.

Second Talk: The Children of the Homes

If you were to visit by "personally conducted tour" one of the six Homes for children—say the first one to be built in St. Louis, Missouri, you would certainly have a warm feeling of pride that you had even a small part in such a goodly enterprise: Starting at the baby ward on the first floor, a sunlit, shining room of little white beds with happy baby faces everywhere, you are taken through the other nine dormitories where the older boys and girls sleep, each in his own neatly made bed. You would not find the children there, of course, but you would find them in the pleasant playrooms with their games or in the study room with their books, or one or two perhaps in the fine hospital building, with its interesting wards, diet kitchen, operating room, in charge of capable, white-uniformed nurses. You may be there at the time of the morning devotions and join in the singing and prayer-time of the Home. But if you are there on a winter week day when the school bells of the city begin to ring, every boy and girl



Christian Home for the Aged, Jacksonville, Illinois—a haven of rest for these three blind women

of school age will hurry away to join other boys and girls at the nearest public school. Now, here is something interesting: If you were to go back to this same Home a year from now, there would be just as many children, but many of them would not be the ones you saw last year. Some have found homes with Christian families; some have been taken by relatives, a few have grown old enough to work. But, instead of the St. Louis Home, you might visit the Children's Home at Cleveland, Ohio; the Colorado Christian Home at Denver, Colorado; the Southern Christian Home at Atlanta, Georgia; the Juliette Fowler Home at Dallas, Texas; the Child Saving Institute at Omaha, Nebraska. Large or small the buildings may be, and most of them are large new buildings, these six Homes are providing Christian care and training for over five hundred children every year.

Third Talk: Comfort and Rest for the Aged

Not long ago there was a newspaper account of an automobile accident in which an entire family was killed. Back home the mother of the man, seventy-one years old, waited for their return. The man had been good to his mother all through the years and expected to give her a home with him as long as she lived, but the tragic happening spoiled all plans. There was a small insurance policy, but after the expenses were paid very little remained for the mother. The church to which the family belonged got in touch with the United Christian Missionary Society. She gladly turned over the few hundred dollars she had, on which the society pays her interest for her lifetime and is spending the remaining years of her life in comfort and security.

That is the kind of service the department of benevolence of the United Christian Missionary Society—once the National Benevolent Association—is providing for the aged men and women of the brotherhood who need it. In six large and comfortable Homes, at Jacksonville, Illinois; Walla Walla, Washington; Long Beach, Cali-

fornia; Marion, Indiana; Dallas, Texas; Jacksonville, Florida, several hundred of these aged people are tenderly cared for by the churches, spending their last years in peace and quiet.

Fourth Talk: Our Opportunity at Christmas

"For God so loved the world that he gave his only begotten Son that whosoever believeth on him should not perish but have eternal life." On the day when the Christian world celebrates the coming of God's priceless gift, it is fitting that his children on earth should bring gifts to him. The day has been set apart as a time for special remembrance of these friends of ours, young and old, in the twelve Homes for children and the aged. It is hoped that there will be many friendly calls made by the church people in the cities where the Homes are located. See that some kind of special Christmas service is conducted—a concert, carol singing, a Christmas drama, a Christmas tree, anything that is Christmasy and happy. There was one Christmas time when every single nearby church forgot the Home that was in its midst and there was not one special, surprising, heart-warming thing done for the children—but that doesn't happen often. Let's remember them, these children and old people in our Christian Homes, in these days when our hearts are glad in thinking of God's gift to the world.

Fifth Talk: Friend of "The Least"

"Come, ye blessed of my father, inherit the kingdom prepared for you from the foundation of the world: for I was hungry and ye gave me to eat; I was thirsty and ye gave me to drink; I was a stranger and ye took me in; naked and ye clothed me; I was sick and ye visited me; I was in prison and ye came unto me. Then shall the righteous answer him, saying, Lord when saw we thee hungry, and fed thee? or athirst, and gave thee drink? And when saw we thee a stranger, and took thee in: or naked, and clothed thee? And the King shall answer and say unto them, Verily I say unto you, Inasmuch as ye did



Miss Stebbins (left), one time matron of the Home at Jacksonville, Illinois; Miss Sanderson, active on the board of managers of the Home years ago—both reaping the reward of their labors as guests in the Home in their time of need

it unto one of these my brethren, even these least, ye did it unto me." With these words as a living, glowing text, J. H. Mohorter, secretary of the department of benevolence of the United Christian Missionary Society, has appealed to the people of our churches in every state for their cooperation in carrying forward this Christlike work. He is loved and revered by young and old and his unselfish giving of time and strength and thought has been rewarded by the present ever-enlarging program of benevolence among the churches. The only thing that brings pain to his heart is that each year children are turned away because there is not money enough to allow their entrance into the church family and aged people must wait—sometimes too long—before there is room. (See picture of Mr. Mohorter in September WORLD CALL.)

Livengood News

(Continued from page 37.)

that there are certain radical changes required in the social life of this country.

Yesterday I took all of the evangelists out to the village of Bansa where there have been some deaths from cholera lately. I asked the crowd that gathered about us who was staying in the tent under the tree a short distance away. They answered, "The Doctor Sahib." Why has the doctor come to your village? "To keep us from drinking water from the river." Why should you not drink river water? "It is a government order." Why has the government given such an order. "We do not know." Large numbers of the people here think that diseases are caused by evil spirits and can be driven away by certain acts of worship or magic.

A few weeks ago we were happy to have in our home for a few days, Miss Sukhni Singh, a young lady whom we have assisted to get a course of training in public health work. She is one of our own mission girls who had taken nurse's training and had enough English to take the English course in the Lady Reading Health School at Delhi. She now plans to work for the government for a year or two and then to enter mission service again. I wish we had more girls like her. After a month at home with her parents she will go back to Delhi where she will work at one of the health centers.

At the beginning of the month I had to go to Pendra Road to attend a meeting of the Sanatorium committee. We went there a day before the committee meeting to have a visit with Mrs. Madsen, who was there for a few days getting their affairs in order as they are sailing for America early in September. While they were on vacation in Darjeeling Mr. Madsen had a severe stroke. He is now well enough to travel but they do not hope to return to India again. They founded both Pendra Road and Kotmi stations. Mr. Madsen has been on the mission field about forty years.

FAY E. LIVENGOOD.

Damoh, India.

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Promotional Division

UNITED CHRISTIAN MISSIONARY SOCIETY

Missions Building

-o-

Indianapolis, Indiana

When the Hopes of Years Were Destroyed

By FLORENCE A. MILLS

THE congregation in Porto Rico having the largest membership is that of Upper Dajaos. One hundred eighty-seven members were reported January 1, 1928.

During the great hurricane of September 13, 1928, the church building, pastor's home, and homes of many of the members were entirely destroyed. The storm occurred on Thursday. The following Lord's Day the pastor, Juan Martinez, found somewhere on the hillside the bell which for years has called those believers to worship. The clapper was still in place, and Señor Martinez lifted the bell, propping it up sufficiently, and again the old faithful sent out its call to the people, and out there in the open air, not even under shade trees, for all such things had been blown away, the people assembled and joined in a service of worship and praise to God. Those Christians, homeless, hungry and sick, need the help of their brethren in the United States in these months of rehabilitation. Who will help to sustain that pastor and to rebuild the church in Upper Dajaos? Surely the answer will come from some church which is rejoicing in all needed equipment and has room enough and to spare.

The congregation in the barrio of Espinosa, Porto Rico, began more than ten years ago to lay by for the building of a chapel.



Isidro Diaz

Student in Evangelical Seminary and pastor of La Iglesia Church, Porto Rico, undaunted by the destruction of the church

Little by little the fund increased, for out of their small earnings, no one could give large sums. Finally, in January 1928, about \$400 had accumulated, and with another \$100 from mission funds, a small neat chapel was erected, and the Christians in Espinosa rejoiced in a house of worship. On September 13th, when the great hurricane struck Porto Rico, this chapel was completely destroyed, only a few broken pieces of timbers and zinc being possible for use again. The rebuilding of the Espinosa chapel must be one of the things done with some of the offerings which should come in response to the special appeal which has gone out to the churches of the North in behalf of Porto Rico.

Senorita Lorenza Velez grew up in our Girls' Orphanage of Bayamon, and has been an employed worker of the Mission since 1911. The house in Naranjito, in which she was living, was broken up early in the day of the hurricane. She gathered her few clothes and most prized possessions into a trunk, and carried it across the street to the church, thinking it might be safe. Her cooking utensils and bed had to be left in the house for the wind and rain to do what might be expected, while Lorenza sought refuge for herself, her aged mother and three orphan children for whom she has cared since the death of their father, her brother. After the storm abated she went to find her trunk and found it floating about in the pool of water which had flooded the church. Lorenza was most grateful for some of

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of Publication

St. Louis, Mo.



La Iglesia Sunday School

This building was destroyed in the recent storm in Porto Rico.

the clothing and a \$5.00 gift which were passed on to her from the things received by the missionaries from friends in the north. Mrs. Morton provided her with some dishes and bedding.

Lorenza is of that company which Jesus called "the salt of the earth." Pray that she may be given health and strength for service in these months ahead as she helps in reestablishing the work.

Preparing for Service

By Hugh J. Williams

THERE are eight boarding students and four day students in the Instituto Modelo of Buenos Aires at the present time, preparing for fuller service as Chris-

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tian workers among the Argentine and Uruguayan people. This young women's training school is a union institution in which the Disciples have cooperated from the beginning. The first head of the school was Miss Zona Smith, who still does some teaching in the school in addition to her major work with the national league of evangelical women. Miss Ruth E. Fish of California, is the present head of the school, but is on furlough in the States this year. The acting principal is Miss Ina Mae Beissell of the Methodist Mission, who has previously served three years as the vice-principal. Mrs. Winifred Wil-



Students and Faculty, Instituto Modelo, Buenos Aires, Argentina

In the center of the picture are Mrs. Winifred W. Williams (left), Miss Ina Mae Beissell, Mrs. Vera L. Stockwell, with Miss Zona Smith on their left. Rear: B. Foster Stockwell (left), Hugh J. Williams.

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a home.
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have them
otherwise,
especially if
they were
your children
or brothers
and sisters?*

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40.35	Furnishes fuel, light, and water for a year.
3.37	Furnishes fuel, light, and water for a month.
.11	Furnishes fuel, light, and water for a day.
123.10	Furnishes housekeeping, cooking, motherly care for a year.
10.26	Furnishes housekeeping, cooking, motherly care for a month.
.34	Furnishes housekeeping, cooking, motherly care for a day.
68.25	Furnishes laundry, clothing, medical care, etc., for a year.
5.59	Furnishes laundry, clothing, medical care, etc., for a month.
.19	Furnishes laundry, clothing, medical care, etc., for a day.
\$300.00	Total cost for keeping one orphan or aged person for a year.
25.00	Total cost for keeping one orphan or aged person for a month.
.84	Total cost for keeping one orphan or aged person for a day.

(Note: These figures are taken from actual cost sheets of 1928, and are the average costs for twelve brotherhood homes.)

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Intermediate Department, Food of Orphan or Aged Person for four months	23.12
Senior Department, Light, Fuel and Water for Orphan or Aged Person for six months	20.22
Young People's Department, Laundry, Clothing, Medical Care, etc., for Orphan or Aged Person for six months	33.54
Young People's Married Class, Laundry, Clothing, Medical Care, etc., for Orphan or Aged Person for six months	33.54
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Missions Building,
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Signed_____

Address_____

liams is serving this year as vice-principal and treasurer. Other teachers give part time to classes in the Institute, being occupied with teaching and other work in different institutions.

These young women complete a three-year course in Bible courses, personal evangelism, sociology, church history, church music, piano, typewriting, psychology, general history, accounting and religious education, besides cooking and sewing, preparing themselves in theory and practice for more efficient service as evangelistic workers among women, teachers and pastoral helpers.

The present students are from Argentina and Uruguay. It is probable that a young woman from Lima, Peru, will come to the Institute this coming year. Graduates of the school are now in active service in Argentina and Uruguay, and it is hoped that a few more well trained young women can be added to the force of Christian workers each year.

Not the Creed That Counts

By Zella M. Jenkins

LAST May a little Slovak girl, a member of our church school, was placed in the Newark Hospital upon the request of her physician. The hospital authorities stated her case was incurable and the child continued to grow worse until it seemed she would not live long. Her mother was aware of the change and when I suggested that we try to place her in another hospital, readily assented but said she did not know how to go about it. That same day we had the child removed to a private hospital where she was admitted at a reduced rate. Here the doctors said that she could recover but that it would take time.

Years before the mother had worked for a Jewish family of wealth, so we appealed to them for aid. They immediately responded and said if the mother would consent to having the child changed to a hospital in which a member of their family was secretary, they would take complete charge of the case. The child was removed a second time and is now being cared for as well as any child in this fine, large hospital.

Last summer the mother and her other children were being sent to a summer camp by a day nursery, but they were not willing to take the child who had been ill, and who was then well enough to go home. I visited the mother the day this word came. This meant that the mother and the other children who were badly in need of fresh air would be denied the camping trip. I asked the mother if I could go to the hospital with her. When we arrived we met the secretary in the corridor. When I explained that if the child went home the other members of the family would be denied their trip, she at once made arrangements to keep the child until the mother's return, and if possible to send the child to their own convalescent camp.

This mother is not a member of our

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lovak Church, but through persistent visitation on the part of the pastor and myself her six children have at last become steady members of our children's activities and also of the church school. It has interested me that because of my interest in this family, this wealthy Jewish lady has called me on the 'phone several times and invited me to visit her. She says, "The creed does not make a difference, it is the good we do for others that counts."

Begging for a Doctor

By Tobitha A. Hobgood

OUR woman's missionary society here at Lotumbe has supported an evangelist for a year or so, and this year we have the joy of sending out two men to preach the gospel. The women are very much interested and hope the next six months will show a good increase and that they will be able to send out a third man. They hope to send a man into one of the up-river villages where we have not been able to put a preacher before. Most of the offering comes from the savings of the women from their garden produce. There are about eighty women enrolled and we have very interesting meetings. Aside from their living links in the villages the women bring food every week for the needy, of which there are always a great many. We have a president and two women on each street who look after the work and encourage attendance and giving. They seem to feel as never before that they have a responsibility in the work of sending the gospel. They are planning a reception and feast for the two preachers when they return from their work the next time.

The people still come in crowds for baptism. So far this year there have been 245 baptisms and the offering has amounted to about 31,000 francs for the six months. It is a joy to see how the Christians are awakening to their part in the support of the work.

We are sending six young men to the Training School this year with high hopes. It is such a joy to actually have it started and to feel that we have some trained leaders in the making. If we can keep it going and increase every year in staff and equipment, what a great thing it will mean to the Congo work.

We hope the new doctor will have his old

kit bag packed and will be sailing soon. The good hospital plant, which Dr. Frymire worked so hard to establish, stands begging for a doctor and hardly a week passes without a death that might easily have been prevented with a doctor at hand. The need is so pressing and there are so many doctors in America, it seems astonishing that we must do without.

Learn—Do—Live

ABOUT a year ago Miss Grace Waltz, our missionary in the East Pennsylvania district, told us of her establishing a library for the children of the town of Plymouth. This is the only library in the town, and it is greatly appreciated. The library is open from four to five on three afternoons a week. Last week a visitor from our headquarters group was in Plymouth on one of these three library afternoons. About three minutes to four there was a group of a hundred and fifty children or more standing double file in front of the church door, waiting for an opportunity to avail themselves of the use of these few books. There are only about six hundred books, with seven hundred thirty-nine children holding library cards. The enrollment had to be stopped at this number because of the small number of books available, and yet during the month of September there must have been almost a complete turnover of the entire library twice, for Miss Waltz' report shows that there were 1202 books drawn during the month of September. From the library group some of them have passed into the regular church clubs and classes. One of these clubs is made up of teen-age girls from Polish and American homes. This club has chosen the name "Ledoli" from their motto "Learn-Do-Live."

Sunshine and Shadow

Word comes of the birth, September 22, of Victor Searle to Mr. and Mrs. Searle Bates of Nanking, China.

Just as V. C. Carpenter was about to sail for Porto Rico, cutting short his furlough time in order to be on the ground to help in the work of rehabilitation following the destructive hurricane in that island some weeks ago, his father, J. C. Carpenter passed away at his home in Kentucky.

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Miss Adelaide Graybiel, sister of Miss Mary Graybiel one of the first group of missionaries to India, and with whom she made her home in San Diego, California, died October 25, leaving Miss Mary alone. Our sympathy is extended to these bereaved ones.

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Peggy Long and Marion Partridge

Two of the girls from Cleveland Christian Home who helped put on a pageant at the annual Christian Endeavor Convention in Cleveland. The Home won the banner for having the best attendance at the convention.

Arizona

(By an accident this failed to reach us for insertion in October World Call.)

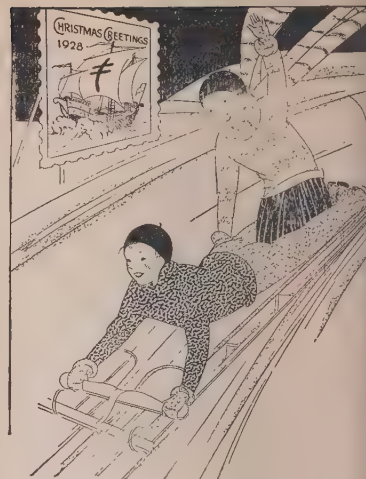
THE Arizona state convention recently closed with record attendance—averaging six from each church—with representation from every part of the state.

Records show an aggregate maintenance budget raised by local churches of \$40,000 and over 400 additions, with growing Bible schools and organization of new woman's missionary society groups. The country is developing more rapidly than the personnel and means of the congregations, yet we persevere.

The Episcopal, Methodist and Presbyterian missions boards are appropriating large sums for development of their re-



Group of Christian Endeavor delegates at Hazel Green, Kentucky. (See page 39.)



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spective enterprises in the state. The are opening missions in scattered region, itinerating the mining camps and housing churches in new communities.

OTHO C. MOOMAW, SECRETARY.

"May He, the Unseen Guest, abide
Within your heart this Christmas tide;
That ever through the days to be,
The Christ may be revealed in thee."

Receipts for Four Months Ending October 31, 1928

United Christian Missionary Society

	General Fund	Increase	Special Funds	Increase
Churches -----	\$63,479.82	\$ 616.61	\$19,093.70	\$15,439.72
Sunday Schools -----	16,674.96	819.31	4,799.25	4,345.60
Christian Endeavor Societies -----	1,623.25	500.00	10.77	187.85*
Missionary Organizations -----	90,940.99	8,459.65	3,258.17	235.37
Individuals -----	8,345.85	837.78*	7,450.78	6,214.30*
Bequests -----	5,062.15	8,131.32*	6,337.52	2,627.50
Interest (U. C. M. S.) -----	23,218.95	4,546.00	947.77	947.77
Interest (Old Societies) -----	6,596.74	5,562.03*		
Receipts from Old Societies -----	12,550.00	5,591.08*	1,450.00	24,726.60*
Home Missionary Institutions -----	19,284.07	3,693.51		
Benevolent Institutions -----	22,285.48	2,202.60*	693.96	603.27
Annuities -----			59,879.42	23,279.42
WORLD CALL Subscriptions and				
Advertising -----	14,735.51	288.53*		
King's Builders -----	986.01	201.32*		
Christian Plea Subscriptions				
and Gifts -----	24.10	806.15*		
Literature -----	15,761.14	1,243.19		
Miscellaneous -----	18,762.86	1,495.48	2,679.15	248.60
	\$320,340.88	\$2,246.13*	\$106,600.47	\$16,598.50

*Decrease

The Missionary Register

Missionaries Arriving in United States

Miss Ruth Leslie, Mexico. Home address, Webster, Pennsylvania.

Mr. and Mrs. Neils Madsen, India, October 26. Home address, 1002 Madison Avenue, Baltimore, Maryland.

Mr. and Mrs. J. G. McGavran, India, November 13. Home address Rochester, New York.

Miss Margaret Conkright, India, November 3. Home address, 311 South Cherry Street, Muncie, Indiana.

Dr. and Mrs. George E. Mosher, Africa, October 26. Home address Pomona, California.



Staff at Mexican Christian Institute, San Antonio, Texas

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 Looms large as Time's unfolding periods
 run;
 Earth's last foundation for a freer man:
 No richer hope than thine lies 'neath the
 sun.

REUBEN BUTCHART, in *The Magic Flute*.

The Last Page

WE WERE all set to give to the waiting world a poem, glistening with Christmas stars and tinkling bells, when a friendly critic brought us back to earth with this outrageous bit of realism:

"Twinkle, twinkle, giant star,
I know exactly what you are,
An incandescent ball of gas
Condensing to a solid mass."

Of course, the Muse fled, horror-stricken, as we threw an inkbottle in the direction of our benevolent visitor. Who wants to be enlightened on the frailty of his illusions? And especially at Christmas! The power of imagination is the sum and substance of happiness for a good many people in this world. And in addition, it gives a lot of life's extras that we would otherwise miss.

The story is told of Horace Greeley, who was a frequent visitor at the home of Walt McDougal, the cartoonist. One day Walt's father came into the house to find Greeley reading a paper with his feet stuck into one of the square ventilating holes in the wall.

"Take your feet down, Horace," he counseled. "No heat is coming up there. There's no fire in yonder and the windows are still open."

The editor held up his hand, felt the icy draft and snapped:

"Confound it! Why couldn't you have kept your mouth shut? I was just getting nicely warmed!"

Yet not all people are blessed with the sense of reality Mr. Greeley's imagination afforded him. At least the atmosphere has to be agreeable. The difficulty we experience in conjuring up twinkling stars and snow covered houses in this

warm autumn sunshine is similar to that of the mystical fisherman:

"What fer yer fishin'?"
Says I to him;
In the faint dawn light
His face looked dim.

"I'm fishin' fer shadders,
An' ghosts o' whales,
Fer pieces o' eight,
An' fore-top sails."

The sun came up,
And the sea went down,
The roofs gleamed bright
In the distant town.

"What be you fishin'
Fer now, old head?"
"Right now, I'm fishin'
Fer fish," he said.

Speaking of realism, the story is told of the young man who asked, "What must I do to keep from falling in love?"

"Try pricing apartments," his friend answered.

The teacher said to her class—"Words ending in 'ous' mean 'full of'; as joyous means full of joy and vigorous means full of vigor. Now give an example of such a word."

Tommy raised his hand and said—"Pious."

Miss Alma Evelyn Moore, the secretary in the missionary organization department who is famous for her red hair and her Kansas background, drives a modest Chevrolet. A short while ago an altercation took place in the quiet environs of Irvington between Miss Moore and a fellow motorist.

"Don't you know that you should always give half of the road to a woman

driver?" asked the police of the man when he came on the scene.

"I always do," the mere man replied "but I couldn't make out which half of the road this woman wanted."

"If six monkeys were set before s typewriters it would be a long time before they produced by mere chance a the written books in the British Museum but it would not be an infinitely long time," is the pleasant contribution "the statistical theory of probability extracted from an address to the British Academy of Science. All of which moved the Manchester Guardian to the following poetic utterance:

Life is brief, but art is longer,
So the sages say in sooth—
Nothing could be worse or wronger
Than to doubt this ancient truth.
Endless volumes, larger, fatter,
Prove man's intellectual climb,
But in essence it's a matter
Just of having lots of time.

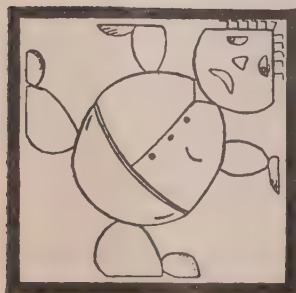
Give me half a dozen monkeys,
Set them to the lettered keys,
And instruct these simian flunkies
Just to hit them as they please:
Lo! the anthropoid plebeians,
Toiling at their careless plan,
Would in course of countless aeons
Duplicate the lore of man.

Thank you, thank you, men of science
Thank you, thank you, British Ass.
I for long have placed reliance
On the titbits that you pass.
And this session's nicest chunk is
Just to sit and think of those
Six imperishable monkeys
Typing in eternal rows!

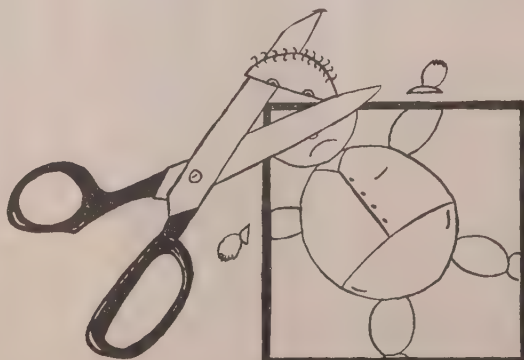
Artist: "Be careful with that picture—it's not dry."

Porter: "That's all right, sir; I've got my old coat on."

A Postscript to the Benevolent Features—A Short Course in Child Placing



You can't fit a round child
in a square hole



You can't cut the child
to fit the hole



In a hole that he fits
he is happy

—The Survey.

WORLD CALL



JANUARY 1928

15 CENTS

Our Limitations

By Strickland Gillilan



I STAND wide-eyed at the "wise" man's side;
We both look away to the stars.
He speaks of the sway of the milky way
And the many canals on Mars.
He ventures some things on the Saturnine rings;
He figures the scope of space.
Yet peering around at his eyes I have found
A mystified look on his face—
A look I should swear is the one I wear,
Though I am so far from wise!
For the wonder seen in the starbeams' sheen
Is that of a young child's eyes!

And then, less lonely, I whisper low:
"Alas, how little we know, Dear Lord,
How terribly little we know!"

ON shell-strewn sand where the wide, wide land
Wends down for a kiss from the sea,
A man with the lore from Geology's store
Is gently companioning me.
He tells me of silt, while the tide-waves lilt
Their lullaby songs in our ears.
His knowledge of brine is greater than mine—
He stewed it in tubes, for years!
And yet when I chance a questioning glance
At the look on his face, I see
That ocean's recession and tide's progression
Have puzzled him, same as me!

Once more, so-fashion my thoughts must go:
"The awfully little we know, Wise God—
The pitiful little we know!"

THE wide world teems with the stuff of dreams;
The scope of our knowledge is small.
The wisest of seers in a trillion of years
Could never encompass it all.
We mentally grope and we heartily hope
That our uttermost best we do—
That poor little best, to the infinite "rest"
Is naught, when our lives are through!
The lure of the lore never known before
Runs ever ahead; like a wraith
That bids us to stop ere we glimpse the top.
And trades for our knowledge, Faith!

This, then, is the thought that cheers me so:
"We can trust where we never may know, Kind Lord;
Can trust till 'tis time we should know!"

—*Association Men.*

Secure Investment and Longer Life

6% Life Annuity Bonds Which
Provide Regular and Dependable
Income During Life and Assured
Gospel Ministry After Death of
Annuitant,

\$100 and Up

Issued by the United Christian Missionary
Society. Annuity Payable Semi-Annually and
Free from Federal Taxation.

Annuitants Live Longer Than Other People

The Saturday Evening Post of Sept. 3 said editorially:

“It is well at this time that the sale of annuities
for old age and retirement purposes should be on
the increase. * * * * Annuities relieve the mind
and make the annuitant less likely to speculate
with other funds. Annuitants live longer than
other people * * * * because the elimination of
financial worry makes for health.”

For further information address

UNITED CHRISTIAN MISSIONARY SOCIETY
425 DeBaliviere Avenue
St. Louis, Mo.

Name _____

Address _____

Age _____

THE Lord is my shepherd;
I shall not want.

He maketh me to lie down in
green pastures;

He leadeth me beside still
waters;

He restoreth my soul;

He leadeth me in the paths of
righteousness for his name's
sake.

Yea, though I walk through
the valley of the shadow of
death,

I will fear no evil; for thou
art with me;

Thy rod and thy staff, they
comfort me.

Thou preparest a table before
me in the presence of mine
enemies;

Thou hast anointed my head
with oil;

My cup runneth over.

Surely goodness and loving
kindness shall follow me all
the days of my life;

And I shall dwell in the house
of the Lord forever.

WORLD CALL

WISCONSIN UNIVERSITY



FEBRUARY 1928

15 CENTS

Serving the Churches Through Evangelism

- ¶ Evangelism and Pentecost are inseparably linked together. Three thousand members were added to the church on that day. The gospel was preached and recruitment to the Kingdom of God began.
- ¶ Evangelism must be a passion with us today as it was then. The spiritual needs of the present make an evangelistic advance imperative. Evangelism is the first work of the church and what Jesus made primary his church dare not make secondary.
- ¶ The following goals in evangelism include the total evangelistic goals for all the churches throughout the world and the United Society desires so to serve our churches that these goals may be realized.

1,750,000 world membership
300,000 baptisms, and 200,000 added by letter and statement
50,000 witnesses for Christ in personal work
300 new congregations organized
600 recruits for the ministry
500 laymen enlisted in gospel team work

Take Eight Minutes to Study This!

It's the Secret of How One Church Grows



One of the most rapidly growing congregations of the brotherhood uses this survey card instead of the usual every-member canvass card. The primary emphasis is upon life and service rather than upon money, but unflinchingly upon money also, because it is an essential part of life and service. There are at least three reasons for including World Call in this way. First, the minister, Gerald L. K. Smith, finds that readers of World Call have the right attitude toward the local work. Second, missions, benevolence and education are vital interests for every member, and only by reading can anyone be fully informed. Third, the price of the magazine is too small for a special canvass. Only one copy will be sent to each home. The surplus subscriptions will provide for new and non-contributing homes, the very ones that need World Call most, but by the usual plan fail to get it.



SURVEY CARD

University Place Christian Church

Indianapolis

Date_____

Name _____

Address _____

Telephone _____

Telephone _____

Age if under 21 _____

What special work are you now doing in the Church such as singing in choir, teaching Sunday School class, officer of some class or organization, usher, etc.?

What, if any, special work did you ever do in any church other than the University Place Church?

What special work do you consider yourself best fitted for if needed?

Below is a place for the name and address of some one you think is interested in taking membership with the Church.

Name _____

Address _____

Knowing the budget of the Church to be \$15,150 for the year 1928, I desire to contribute each week the amount checked below.

\$10	\$8	\$5	\$4	\$3	2.50	\$2	\$1	.75	.50	.40	.25	

It is understood that three cents per week of the above will pay for a subscription to World Call, our church magazine

One Solitary Life

HERE is a man who was born in an obscure village, the child of a peasant woman. He grew up in another village. He worked in a carpenter shop until thirty and then for three years he was an itinerant preacher. He never owned a home. He never had a family. He never went to college. He never put his feet inside a big city. He never traveled a hundred miles from the place where he was born. He never did one of the things that usually accompanies greatness. He had no credentials but himself.

WHILE still a young man, the tide of popular opinion turned against him. His friends ran away. One denied him. He was turned over to his enemies. He went through the mockery of a trial. He was nailed on a cross between two thieves. His executioners gambled for the only piece of property he had on earth, his coat. When he was dead he was taken down and laid in a borrowed grave through the pity of a friend.

NINETEEN wide centuries have come and gone and today he is the centerpiece of the human race and the leader of the column of progress.

I AM far within the mark when I say that all the armies that ever marched and all the navies that ever were built and all the kings that ever reigned, and all the parliaments that ever sat, put together have not affected the life of man upon this earth as has that one solitary life.

—AUTHOR UNKNOWN.

WORLD CALL

A sepia-toned photograph of a person sitting in a dense tropical forest. The person is wearing a light-colored shirt and is positioned in the lower-middle part of the frame. They are surrounded by large, feathery ferns in the foreground and tall, slender trees in the background. The lighting is dappled, suggesting sunlight filtering through the canopy.

MARCH 1928

15 CENTS

Foreign Missions and Pentecost

THERE were seventeen nations represented on Pentecost to hear Peter's sermon. On this day, the church began the great missionary adventure, which work will continue until "the Kingdoms of this world shall become the Kingdoms of our Lord and of his Christ."

Our work and workers are in ten mission fields today. Both the work and the workers belong to the churches. The churches through the United Christian Missionary Society increasingly will reach, win, teach and heal thousands in the three years until Pentecost.

50,000 church membership in mission lands.

80 churches to be self-supporting.

15 new buildings erected for all phases of service.

450,000 treatments annually in 42 hospitals and dispensaries.

600 orphans to be cared for annually.

2,000 workers to be supported and directed each year.

600 schools with 25,000 students annually.

What They Think

Voluntary Testimonials

Chagrin Falls, Ohio.

I wish to congratulate you upon the inclusion of the Sunday school missionary material in *WORLD CALL*. I really don't know what else you could do to make the *WORLD CALL* a more enjoyable and instructive missionary magazine. In this hustling and bustling age we must have material compact and easily found. I have always enjoyed the *Missionary Quarterly*, but am pleased with the new combination.

MRS. GILBERT E. COUNTS.

What Cheer, Iowa.

It is hard for me to express in words my deep appreciation of your wonderful magazine, *WORLD CALL*. It has been seventeen years since I attended Drake University but when I read *WORLD CALL*, I feel that I am continuing in close association with the same high ideals and deep spirituality of my former friends of Drake and the University Church. It is a constant source of inspiration.

MRS. ZENA GRUBB.

Colfax, Iowa.

WORLD CALL is a wonderful magazine. When we have it in the Public Library, the other churches use it as much as our own church.

MRS. ROSE SCOTT.

Winnsboro, Texas.

It seems that each copy of *WORLD CALL* gets better, and we are still able to say, "It is the best missionary magazine published." I preached on missions last night, and feel that I did not make a failure at it, as I had the best source of information available—*WORLD CALL*.

W. A. RICHARDSON.

Denver, Colo.

I could not think of getting along without *WORLD CALL*. I have taken this magazine for years; in fact, ever since it was published. I even took the *Missionary Tidings* as early as 1893. *WORLD CALL* grows better every month and I consider it the best missionary magazine in print.

MRS. C. W. COOPER.

Olympia, Wash.

I should be sorry to miss even one number of *WORLD CALL*. It comes like a visit from an old friend or a letter from home when one feels homesick.

MRS. EMILIE MACCANNELL.

Denver, Colo.

I cannot renew my subscription to *WORLD CALL* without expressing my appreciation of the wonderful magazine I

feel it to be. Have had every number but think the July number the very best yet. Surely you are touching high points at every angle. How the world needs just such high class literature as our *WORLD CALL*!

MR. & MRS. J. W. WARREN.

Des Moines, Iowa.

I could not do without the *WORLD CALL*. It has been a welcome visitor to our home since its beginning. Some of our members say they cannot afford it. But I can always afford *WORLD CALL* even though there are other magazines I have to give up. It is more valuable to me than many magazines twice the price. I wish every member of every church could have it. I lend mine to those who are not able to take it, because I believe in passing good things along.

MRS. JEANETTE BETTS.

Salida, Colorado.

The banquet at Las Animas was an outstanding memory of the convention to the delegation from Salida. Will you please send us 150 of the Banquet Programs, as we are planning to put on such a banquet here?

MRS. NELLIE E. MEACHAM.

Secure Investment and Regular Income

During life and gospel ministry after death
provided by

6% Life Annuity Bonds

\$100 and up

Issued by the United Christian Missionary Society. Annuity payable
semi-annually and free from federal taxation.

Over \$75,000 invested in these annuity gifts since
November. \$21,378.00, first nine days of February.

For further information address

UNITED CHRISTIAN MISSIONARY SOCIETY
425 DE BALIVIERE AVENUE
ST. LOUIS, MO.

NAME _____

ADDRESS _____

AGE _____

WE REMEMBER THEM



W. H. SCOTT

Born 1882

Died 1926

For thirteen years a missionary in India



MRS. F. E. HARNAR

Born 1886

Died 1926

For ten years a missionary in India



C. H. THOMSON

Born 1886

Died 1927

For twelve years a missionary in India

We remember them, our comrades of the road,
And memory is sweet for such as they.
Glad harvest songs shall ring where they have sowed
And flowers of hope spring up along the way.
By pale stars melting in the tropic dawn,
By pulsing noons, and camp-fires in the night,
We think of them, our loved ones who have gone,
And speed them onward to the shores of Light.

We remember them, our comrades gone before,
Gone on the high tide of their useful years.
We would not weep. Aye, let us weep no more,
For little need have they for sorrow's tears.
The sun-rise, not the sun-set, Land is theirs,
And life for them in golden splendor runs.
We keep our tryst with them in thought and prayers,
And join them in triumphant orisons.

—George E. Miller

Damoh, C. P., India



WORLD CALL



APRIL 1928

15 CENTS

SERVING THE CHURCHES THROUGH THE MINISTRY

Great occasions make great preachers and great preachers make great occasions. On Pentecost a new place and dignity was given to the preacher and preaching. The progress of the church has depended to a great degree upon the preparation, spirit and work of the preacher. After he has served, what is the church to do for him and with him? The churches, through the United Christian Missionary Society, are helping a splendid group in the sunset time of life. This service of appreciation needs to be increased.



Remember the One at Memphis?

Who could forget it! The songs, the toasts, the food, the miniature Banquet Number of "World Call!" Yes, the whole "World Call" Banquet—they're talking about it yet.

There is to be another one at Columbus, with the same spirit and sparkle, but a brand new program. Everything about the magazine, from "The Lift of the Covers," to "Yes, We are Collegiate," and "Editorially Speaking" will fall under the shafts of wit of the keenest group of minds that will be assembled at any one gathering of the Convention.

Reservations for tickets for anyone who has had any definite part in promoting "World Call" will be taken in advance of the Convention up to midnight April 11. Others may secure tickets after their arrival at Columbus (if there are any left).

The date is Wednesday, April 18, 5:30 p. m. The place is the Elks' Club, Columbus. The price is \$1.00 per plate.

Slip check or money order for the desired number, with name and address attached, into an envelope and send immediately to the WORLD CALL Banquet Committee, 425 DeBaliviere Ave., St. Louis. State whether you want the tickets mailed to you or held for you at Columbus. Remember, no tickets will be reserved after April 11!

Dependable Income During Life

and

*Assured Christian Service After
Death of Annuitant*

Make

6% Life Annuity Bonds

Issued by the United Christian Missionary Society increasingly popular. \$33,578.00 more invested in these annuity gifts during February than same month last year.

Bonds \$100 and up, annuity payable semi-annually and free from federal taxation.

For further information address

United Christian Missionary Society

425 DeBaliviere Avenue

St. Louis, Mo.

Name

Address

Age

The Commission on the Ministry

The Advance of Social Justice

The Church is the Inspiration
Of Social Justice for
the Workers

Since Our Government,
Cities, Education, Railways *and*
other Corporations all have
Provision for those who give their
life in service, is it not time the
Church joins the procession
in behalf of her ministry?

WORLD CALL



Youth-In-Industry Number

MAY 1928

15 CENTS

What Young England Is Thinking

by Ronald Prime

BEFORE one can fully appreciate the ideas of youth today, one must clearly realize the extraordinary times in which the modern young man and woman have been nurtured. The twenty-eight years which constitute the twentieth century have been years during which the whole world has moved farther than during its entire past. The result is intellectual and moral confusion, and it is not surprising that youth is unsettled. Youth has realized that there has come upon this earth no system of life completely and entirely sufficient to minister to all man's needs, and it is because of this that it regards life largely as an experiment.

There are probably many who during the most impressionable years of their lives were brought into contact with some of the brutalities of war. Raids by hostile vessels and aircraft taught many its grim realities; and since the Armistice there are great numbers who have seen some parts of the battlefields and have learned there, clearer than in any other way, the stark, cruel facts. Early in 1919 I visited Flanders and then and there was born in me the determination to do all in my humble sphere to prevent war and preserve peace.

Instead of building dreadnaughts, let us build laboratories; instead of manufacturing artillery, let us manufacture scientific instruments; instead of maintaining armies of soldiers, let us maintain armies of researchers.

Let us honor the killer of disease rather than the killer of men; the discoverer of Nature's secrets rather than the discoverer of another nation's plans.

In the half-empty churches youth sees the rising of a greater faith and a truer Christianity—the religion of progress, the religion that discards “vain repetitions” for the prayer that is expressed in the useful living and working of its utterer. In the dress of woman-kind, in the increased sobriety, in the craze for games and outdoor pursuits, youth sees the striving after physical fitness with which mental fitness is alone compatible.

Only in unity and unselfishness, in work and study, in scientific research, in perfect frankness and brotherly love and most important of all, in the realization that although we may be Frenchmen or Italians, Germans or Englishmen, speaking different tongues, yet we are men and citizens of the world, lies our hope of success, and it is with this hope that the youth of today goes marching on towards its goal, however distant it may seem.

This essay, which is given here only in part, won first prize in a contest recently conducted by the *British Review of Reviews*. The writer is a young Englishman of twenty-two who has thought his way through the tangled skein of life and voices a position that might well be heeded as that of young people the world around.

\$500.00 a Month Selling the Very "BEST SELLER"

of Them All—the Bible!

Something About Rev. A. B. Little of Texas
Who Earns That Amount Month After Month

By James Barton



REVEREND A. B. LITTLE

ACCORDING to reliable statistics there were over 33,000,000 copies of the Holy Bible printed and distributed last year. The amazing thing is that Bible sales continue to grow by leaps and bounds. In spite of this fact, a well known author refers to the Bible as the Book that nobody knows, and to Christ, its central theme as the Man that nobody knows.

Reverend A. B. Little, about whom this article is written, is one man who knows his Bible, and judging from what I have heard of him and his work, he lives a life consistent with the teachings of the Book he sells.

A few years ago Rev. Little awakened up to the fact that he was in a very embarrassing position. Even though he was working night and day preaching and conducting evangelistic meetings, his income was not equal to his needs. He had a wife and five children, two of whom were just entering the University. His big problem was how he was going to pay rent, grocery bills, and give his children an education.

He says, "Five years ago I resigned my pastorate, and moved my family of seven to the University for the purpose of giving them a finished education. Naturally, I was on the lookout for some line of work in which to engage. At midnight, on an Oklahoma train, I chanced to pick up a copy of the *Index to Success*, an inspirational magazine published by Buxton-Westerman Company for the benefit of its representatives. I saw that Patterson, of Arkansas, was selling two and three hundred dollars worth of Bibles a week. Right then and there I said, 'If he can do it, I CAN and WILL do it, and immediately I began the most pleasant and profitable work I have ever had in all my life.'"

During the five years Mr. Little has been selling the *New Indexed Bible* his sales amount to nearly \$100,000. He frequently sells from thirty to forty expensive Bibles in a single week, and a short time ago he broke his best record by rolling up a total of fifty-two orders for six days' work.

On first meeting, Mr. Little did not impress me as being a high powered salesman. He looks more like a technical man, or an engineer of some kind. Unlike many salesmen, he seems more willing to listen than to talk.

I had not conversed with him very

long, however, before I discovered the secret of his power. It is *self-confidence*. He believes in himself, in the Book he sells, and in the company he represents. He is sold 100 per cent on the idea that if it can be done, A. B. LITTLE CAN DO IT. He entertains no personal alibis. Results are all that count. Excuses go in one ear and out the other. There are no words like "can't, perhaps, maybe, or might" in his vocabulary. He thinks along positive and constructive lines all the time.

Mr. Little gets much of his inspiration from the Book he sells. He quotes Scripture freely, although no one would ever imagine, when listening to his demonstration, that he is a minister of the gospel.

I asked him to what he attributed his phenomenal success as a Bible salesman. He replied, "I always speak of the Buxton-Westerman Company as MY Company, for I really do have an abiding love, confidence and interest in the company. My article is absolutely the best one on the market. Words fail in describing the *New Indexed Bible*, and in praising its merits; as a salable proposition it CANNOT be surpassed. I am going to sell the *New Indexed Bible* as long as I can walk and talk.

"Other people may sell a while and then quit, because they have failed to make a success, but the fault lies at the door of the 'would-be salesman,' not MY Company who do everything humanly possible to help every member of their organization succeed. Someone may ask, 'Don't you get tired of selling the Bible day by day?' Well, my answer is, 'Do you get tired of making from \$25 to \$30 or \$40 a day?'"

I asked Rev. Little if his work as a salesman did not interfere with the preparation of his sermons and his pastoral duties. In reply he said, "I can prepare a good sermon now in *one-half the time* it used to require. I draw my illustrations from life itself. The way to get close to people and to learn how to minister to their needs, is to visit with them in their homes. Instead of preaching one or two sermons a week as I was accustomed to for many years, I now have an opportunity to preach from ten to fifteen sermons a day."

In commenting on his work, Mr. Little said, "The years have passed quickly

since I first determined to make a success selling the *New Indexed Bible*. Three of the children have grown into self-supporting fellows, while the others are making rapid progress in their college work. Besides this responsibility, the family has been well cared for, and a most beautiful seven room bungalow graces one of the best streets in a 'Southern City with a Soul,' and is beyond the danger line, for all of which I give credit to the article I sell—the *New Indexed Bible*. Of course, it takes work, but who would dare to live and not work? It takes personality, sense, energy, grit and backbone to do anything that's worth while in life. One must know the article he sells from front to back, and from back to front, upside down and inside out.

"I am going to make \$6,000 or \$8,000 during 1928, and expect to do it through the co-operation of MY Company, the Bible and my bulldog energy, if good health continues."

When I interviewed Mr. Little it occurred to me that there are hundreds of other ministers in the country who are up against the same proposition that Mr. Little was five years ago. Their salaries are not adequate to their needs. Instead of depending solely on the salaries they receive, many of them could supplement their incomes by several hundred dollars a year, by taking up the sale of Bibles, Testaments and religious books. Rev. Little told me that he is confident that he is a better preacher and a better pastor because of the experiences he has had during the last five years dealing with all classes of people in their homes and talking to them on the subject which is closest to their hearts.

If you are interested in adding a few hundred dollars to your income during 1928, it will pay you to write Mr. B. A. Buxton, 21 West Elm Street, Chicago, Illinois, and ask for a copy of the 1928 *Index to Success*. This publication contains pictures, letters and records of men and women who are earning from \$1,000 to \$10,000 a year selling their *New Indexed Bible*.—Adv.

To a Mother Lost in Childhood


Mother dear, I wish I knew you now!
Now that my first-born lies at my breast
I know the pain of birth, the peace of rest—
The things your tired eyes used to hide—now.

Hosts of things come surging back to me,
Things I never used to try to understand:
Your sudden tears, your outstretched hand,
Your fervent prayers on bended knee.

Mother dear, I've learned to know prayer too;
Yet each fond wish I would disdain
If through the years I might attain
The glory that I know belonged to you.

By Faye Johannes Marley

WORLD CALL



CHILDREN'S DAY NUMBER

JUNE 1928

15 CENTS

READ AND REFORM!!

PER CAPITA GIFTS

<i>Communion</i>	<i>Missions and Benevo- lences</i>	<i>Congre- gational Expenses</i>	<i>All Purposes</i>	<i>Member- ship in U. S. and Canada</i>
United Presbyterian -----	\$11.65	\$23.88	\$38.04	171,678
Presbyterian U. S., South -----	8.87	23.44	34.59	439,621
Moravian, North -----	7.18	15.75	22.93	18,029
Reformed in America -----	6.76	25.82	35.70	151,281
Baptist Convention of Ontario and Quebec -----	6.18	23.62	32.32	64,000
Baptist Union of Western Canada -----	5.58	29.22	35.93	12,905
Protestant Episcopal -----	5.36	31.25	38.51	1,173,679
Presbyterian, U. S. A. -----	5.11	24.69	35.42	1,885,727
Congregational -----	5.05	24.16	30.23	914,698
United Church of Canada -----	4.48	17.60	---	629,549
Methodist Episcopal, South -----	4.43	8.86	16.12	2,546,300
Lutheran, Other Synods -----	4.20	12.50	16.70	962,370
Evangelical Church -----	4.12	26.26	30.37	217,935
Lutheran Synodical Conference ---	3.94	15.26	19.20	836,623
United Brethren in Christ (Old Constitution) -----	3.89	14.95	19.34	18,054
Methodist Episcopal -----	3.74	19.53	24.48	3,953,269
United Brethren in Christ -----	3.66	14.01	17.99	391,114
United Lutheran -----	3.63	20.62	24.25	908,190
Church of Brethren -----	3.38	9.66	13.04	126,723
Baptist, North -----	3.15	20.20	24.85	1,391,737
Christian -----	3.11	10.12	14.45	99,132
Reformed, United States -----	2.60	14.71	19.34	351,926
Methodist Protestant -----	2.24	10.80	13.04	187,371
Baptist, South -----	2.21	8.59	10.80	3,708,253
Evangelical Synod -----	1.75	20.50	23.60	248,670
Disciples of Christ -----	1.64	7.95	9.59	1,481,376
Total -----	\$ 3.84	\$16.61	\$21.38	22,890,210

Prepared by the United Stewardship Council from the best available official figures, this table has been given wide publicity. No penitent apology now can change the sorry position of the Disciples of Christ, but a frank recognition of two grave factors that put them there should go a long way in altering the table next year:

- (1) The lamentably low rate of giving from their abundance.
- (2) Incomplete reports, probably by half, of local "congregational expenses."

June is the last month of the missionary year. Including Children's Day, the first Sunday, it affords a fresh and final opportunity for every church, missionary society and Sunday school to reach its quota and make an imperative advance. The first week in July, immediately following the close of the fiscal year, offers a chance to report accurately to the Year Book committee a full, complete statement of local expenditures as well as missionary offerings.

MINISTERS!

PASTORS!

Prepare Your Sermons and Lectures at Ease!

Sit Right—Read Right—Feel Right

At last—a long needed human want is filled by the invention of this great practical Necessity—

The Farrington Portable Reading Table for the Lap

Do you tire when you read? Do your eyes give out when you've barely started an interesting book? Has an unnatural, incorrect posture worked its ill effects on your health, simply because your reading hours have been uncomfortable?

Then here's a simple, scientific contribution to your *health*—to your peace of mind—to your future happiness! Here is a device you long have needed—Dr. Farrington's *portable* lap table!

ENDORSED BY LEADING CLERGYMEN

Prof. E. L. Eaton, Univ. of Wis., says: "It is a joy to read a book of any size resting easily in a rocking chair. Thousands will now have a new joy *reading* while *resting*."

Just think of the comfort and enjoyment a Farrington offers! Greater concentration. Greater facility for the mechanics of reading and writing notes. **Genuine relaxation.**

Placed on your lap, this scientific new contribution to health supports books, magazines, manuscripts, writing materials, etc., at exactly the right distance from your eyes. It insures correct reading angle to line of vision. It is light, handy, collapsible and adjustable to any position. No skill needed in handling.



NATURE DEMANDS ITS USE

- Prevents Eyestrain
- Insures Correct Posture
- Conserves Mental Energy
- Permits Greater Concentration
- Conserves All Vital Forces

Dr. G. C. Savage, of Nashville, Tenn., writes: "The Farrington is perfect. It fills a need which is common."

Ozora S. Davis, President of the Chicago Theological Seminary, says: "The Farrington Folding Table has a sort of wizard way of fitting itself to the user."

Bishop H. E. Hughes, of Methodist Episcopal Church, Chicago, Area, says: "The Farrington is simple and helpful. A decided help for the eyes."

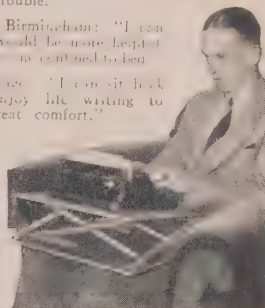
Editor D. V. Brummitt, Chicago: "I find it particularly useful in reading and I can make notes with a minimum of delay or trouble."

Rev. J. R. Hobbs, Birmingham: "I can conceive of nothing that would be more helpful to one who reads much or is confined to bed."

Samuel Quinn, Chicago: "I can sit back in my armchair and enjoy life writing to my friends. It is a great comfort."



Rev. Frank H. Farrington, Inventor of "The Farrington."



One of Its "Many Uses"

Indispensable to Invalids

If any of your friends or loved ones are confined in a hospital or at home because of illness, send them a Farrington. Nothing would help more to quicken long hours of suffering. Thousands of Farringtons are now used in Government and other hospitals throughout the country. Used with detachable metal legs for reading in bed, the Farrington is ideal for sick persons. **Rev. C. G. Gunn,** Bluefield, W. Va., says: "The two Farringtons I gave as presents have made their owners glad. One was to a gentleman who has lost full use of his hands and the other to a cousin in bed with a severe fracture of the limb. Both are delighted."



Use the Farrington for reading, writing, drawing, correcting manuscripts, etc.

IDEAL FOR CHILDREN

Don't let your child hump! It's dangerous! Eyestrain, distorted organs, curved spine and retardation of normal development results. The Farrington compels correct posture.



Every Child Needs It

Men, Women and Children — Every Home should have the FARRINGTON

As a minister you must recognize this as the very thing you have always wanted—needed. It is a positive fact that its use will help you—your family—everyone in your home to conserve and prolong the life of your eyes. The benefit to your eyes alone makes the Farrington an inexpensive investment.

Usable in so many ways, it will give many years of joyful service. Beautifully finished. Light weight (less than 48 ounces). Sturdily constructed, portable, folds to one inch. Size 12 x 18 inches. A handsome piece of furniture adjustable to any position.

Styles and	Prices
1. Natural Finish	\$6.50
2. Walnut Finish	7.50
3. Mahogany Finish	7.50
5. Genuine Walnut	9.50
6. Genuine Mahogany	9.50

Note: Special detachable legs for reading, writing or eating in bed as shown above \$1.00 extra.

Prepaid to any address in U. S. A.

THE FARRINGTON CO.

Manufacturers

17 West Elm St. CHICAGO, ILL.

Order Now For self and others. Don't delay. There is a Farrington to suit your taste. State the finish and style number you prefer. Your money will be refunded at the end of 5 days if you are not more than satisfied. Just enclose your personal check or instruct us to ship C. O. D.

This Coupon Properly Filled Is all that's necessary. Send today and secure one of the New Improved Farrington Tables on a 5 Day Free Trial.

Farrington Co.—Teachers' Dept. C.M.
17 W. Elm St., Chicago

Gentlemen: Send me delivery prepaid ()
Farrington Lap tables. How Many

Style Price

☐ I enclose remittance of \$

☐ Send C. O. D. I'll pay the postman.

I understand my money will be refunded after 5 days if I am not more than satisfied

Name

Street

City State

Requies

For Our Junior Missionaries

Beneath broad-spreading tamarind, or
oak-like arms

Of mango tope; where crickets bivouac
in the sun,

Flower-locked, grass-covered, bamboo-
sentineled, they lie,

The little mounds in Hindustan. Vast
solitude

Is theirs, and peace of quiet tropic
nights, soft moons

That wax and wane, bright stars, and
scented dew like those

That lay upon the fields of Bethlehem
the night

When angels sang.

An alien resting-place is theirs,

These little ones from western climes;
and mothers come

At eventide to shed heart-resting tears,
and touch

The drooping flowers to life again;
while fathers toil

In street and market-place to stifle
vain regrets.

O little ones at rest! These mounds
shall be for us

As altars sacred to the Children's King,
at which

We dedicate ourselves anew to India.

*Damoh, C. P.
India.*

GEORGE E. MILLER.



Little Frances Huegel, only child of Mr. and Mrs. F. J. Huegel of Mexico. She is typical of five of our junior missionaries who wandered away during the past year and are now playing together in another field

WORLD CALL



JULY 1928

15 CENTS

A Pledge of the New Patriotism

By Charles S. Medbury

To this day that is mine, my country's and my God's, I dedicate my all.

My talents, every one, shall be held subject to the sight draft of the emergencies of others.

I will enlarge my soul by cultivating love for those from whom I find myself recoiling.

No man shall ever feel his color or his caste in my presence, for within my heart of hearts there shall be no consciousness of it.

The man who has fallen shall find in me a friend, the woman down, a helper.

But more than this, those falling shall have my trust that they may still stand.

The cry of every child shall find my heart, whether cry of need or aspiration.

Not one of all the nation's "little ones" shall be despised.

Cherishing every life of whatever land or race and mindful of hidden struggles, in all things I will strive to help.

No word shall ever pass my lips that hurts another in things of face, form, station or estate.

My own weakness, foibles, sins, shall chasten speech and spirit and deny my pride.

My life shall be a dedicated thing.

I shall count it desecration to pervert it.

The vandal hands of lust and hate and greed shall not be permitted to despoil.

And this I resolve, not because I am good, but that I fear weakness; not that I feel above others, but that with all my soul I long to be of humankind both helped and helper. So do I dedicate my days. So do I set apart my culture. So do I receive but to give again to others. So do I press humbly into the presence of the sacrificial Son of Man, crying out in eager consecration, "Let me follow thee, Master, wherever the world still needs ministry, wherever life is still to be given for the many. Help me, thou whose manger cradle brought democracy to light, to meet in my own worth, democracy's final test, and to my own great day to be true."

—Devotional at Youth Convention, Columbus, Ohio.

*It isn't the things you do dear,
But the things you leave undone,
That give you a bit of a heartache
At the setting of the sun.*

You read the daily newspapers. Do they tell you of the good purposes for which your church offering last Sunday was used?

You read the secular magazines. Do they tell you of a great, constructive work that people you know are doing in the far-off places of the world?

You read the latest popular books. Do they tell you of actual lives spent in following a great ideal, of millions of dollars invested for the benefit of others, of cities, nations, continents transformed by a simple message?

*It isn't the things you read, dear,
But the things you leave unread
That give you that hopeless feeling
At the way the world is led.*

For your esprit de corps read World Call

WORLD CALL
425 DeBaliviere Avenue
St. Louis, Missouri

Enclosed find \$1.50 for one year's subscription.

Name

Street

City

State

(State whether it is a renewal or new subscription)

A War Prayer

This prayer was written by Mark Twain, who said of it: "I have told the whole truth in that, and only dead men can tell the whole truth in this world. It can be published after I am dead." And it was.



O Lord our God, help us to tear their soldiers to bloody shreds with our shells; help us to cover their smiling fields with the pale forms of their patriot dead; help us to drown the thunder of the guns with the cries of the wounded, writhing in pain; help us to lay waste their humble homes with a hurricane of fire; help us to wring the hearts of their unoffending widows with unavailing grief; help us to turn them out roofless, with their little children to wander unbefriended through wastes of their desolated lands in rags and hunger and thirst, sport of the sun flames in summer and the icy winds of winter, broken in spirit, worn with travail, imploring Thee for the refuge of the grave and denied it—for our sakes, who adore Thee, Lord, blast their hopes, blight their lives, protract their bitter pilgrimage, make heavy their steps, water their way with their tears, stain the white snow with the blood of their wounded feet! We ask of one who is the spirit of love and who is the everfaithful refuge and friend of all that are sore beset and seek his aid with humble and contrite hearts. Grant our prayer, O Lord, and Thine shall be the praise and honor and glory now and ever. Amen.

WORLD CALL



CHURCH ERECTION NUMBER

AUGUST 1928

15 CENTS

The Annual Turnover

Of the Church Erection Department of the United Society

For July 1, 1927 to June 30, 1928

This record of a year's work which involves the handling of millions of dollars is a challenge to the interest of "big business men" everywhere as evidence of the care with which the business of the Kingdom of God is being conducted.

Amount in funds of Board of Church Extension and Department of Church Erection July 1, 1927.....	\$2,510,682.06
Amount in these funds June 30, 1928.....	\$2,607,976.85
Increase for the year.....	\$ 97,294.79
Number of loans outstanding	439
Amount returned on principal.....	\$ 349,518.00
Amount paid on interest.....	\$ 124,341.26
Total received on principal and interest.....	\$ 473,859.26
Average principal and interest collections per month..	\$ 39,488.00
Numbers of churches paying off loans in full	47
Number of churches receiving loans.....	43
Amount of loans closed.....	\$ 355,650.00
Average loan	\$ 8,271.00
Value of properties created.....	\$1,066,950.00
Number of churches promised loans but not closed ..	58
Amount of loans promised but not closed.....	\$ 595,800.00
Value of church properties in prospect through these loans	\$1,787,400.00

You Business Men of the Church!

Do you realize—

That WORLD CALL is read by approximately one hundred thousand people?

That they are a block of the most substantial foundation on which our nation rests—the church people?

That they comprise one of the most influential groups in the country?

That they are not languid readers, casual page-turners, transient news stand buyers?

That they are genuinely concerned in the copy this magazine carries?

That they trust its contents?

That all things being equal they would probably *prefer* doing business with a fellow church member?

That you cannot afford *not* to consider the mutual benefit both you and they will derive from a well-placed advertisement in these pages?

Write for World Call
Advertising Rate
Card.

*It is ready, waiting
for you!*

Advertising Department
World Call, 425 DeBaliviere
St. Louis, Missouri

"God Builds No Churches"

By EDGAR A. GUEST

Mr. Guest, a communicant of the Protestant Episcopal Church, read this poem at the launching of the campaign to raise \$1,000,000 for the Detroit Diocese. It is reprinted from the Michigan Christian Advocate.

God builds no churches! By his plan
That labor has been left to man.
No spires miraculously rise,
No little mission from the skies
Falls on a bleak and barren place
To be a source of strength and grace.
The humblest church demands its price
In human toil and sacrifice.

Men call the church the House of God
Towards which the toil-stained pilgrims plod
In search of strength and rest and hope
As blindly through life's mists they grope,
And there God dwells, but it is man
Who builds that house and draws its plan;
Pays for the mortar and the stone
That none need seek for God alone.

There is no church but what proclaims
The gifts of countless generous names.
Ages before us spires were raised
'Neath which Almighty God was praised
As proof that He was then, as now.
Those sacred altars, where men bow
Their heads in prayer and sorrow lifts
Its heavy weight, are Christian gifts!

The humblest spire in morta' ken,
Where God abides, was built by men.
And if the church is still to grow,
Is still the light of hope to throw
Across the valleys of despair,
Men still must build God's house of prayer.
God sends no churches from the skies,
Out of our hearts must they arise!



A Christian Conference for Young People of Oriental Parentage,
Berkeley, California



Each Life is a Dividend of Home Missions!
(See page 9.)



“Launch out Into the Deep”—the theme of the conference is typical of the spirit of Christian youth



250 of them from all over Northern California

WORLD GALL



OCTOBER 1928

praise him

15 CENT

High Points in the Annual Reports

United Christian Missionary Society

Foreign Missions

5,800 baptisms, a gain of 416
18,141 enrolled in Bible schools
15,621 under instruction in 512 missions schools
349,577 treatments given in 15 hospitals and 21 dispensaries
Receipts on foreign field, \$302,679.79

Home Missions

15 home mission evangelists added 1383 to churches
Churches in 32 states and 6 Canadian provinces received aid

Benevolence

1,434 children served by six homes
230 aged served in six homes
374 served in hospital

Church Erection

43 churches helped to build with loans totaling \$355,650.
Advisory architect gave aid to 147 congregations
New properties created valued at \$1,066,950

Ministry

381 families of ministers and missionaries aided
Total benefits paid, \$99,517.33
Reorganization of Board of Ministerial Relief as Pension Fund of Disciples of Christ, directly affiliated with the International Convention

Religious Education

12,756 leadership training credits issued
45 young people's conferences held
Service rendered in eight state universities

Missionary Education

Courses taught in 21 young people's conferences, 7 union conferences, 16 schools of methods
Seven local churches helped in mission project studies

Missionary Organizations

5,209 missionary organizations
162,997 membership
Total offerings of missionary organizations, \$617,998.66

Promotion

150 one-day conventions held, reaching 54,039 leaders
3,493,008 "Patent Sides" distributed

Board of Education

Three new foundations at state universities admitted to affiliation
Kappa Beta affiliated with Board
Number contributing churches largest in history
Gross assets over \$32,000,000, the largest amount of permanent funds of any Disciple group
\$1,711,573.22 raised by department of endowments
Attendance at colleges, 12,500
Ten per cent of students preparing for definite Christian work
Fifteen new buildings erected, at total cost of approximately \$3,500,000

Board of Temperance and Social Welfare

Number of contributing churches increased
"Social Trends" began publication
New secretary chosen

Financial

Total receipts of United Society and six old boards	\$3,053,332.89
Total receipts of the United Society	2,754,408.21
Net worth of the United Society	2,802,176.83
Total receipts of Board of Temperance and Welfare	8,264.54
Total receipts of Board of Education	136,825.11



Washington Church Victory Sunday
October 21

Are you planning—

Are you working—

Are you praying— for greatest success?

An offering from every church and every Disciple

For the Gift of Tongues

O Thou Who on the day of Pentecost
Didst enter as a rushing mighty wind
And fill with fiery tongues the house of prayer,
On us Thy waiting children now descend
With vitalizing power, with tongues of flame.

Thy message we have spoken, but in vain;
Our words—true words—have proved inadequate.
The people listened—yes, but turned away,
Their craving for the truth unsatisfied.
They did not hear each one in his own tongue;
The words of life uncomprehended fell.

How often we have failed! Our erring tongues
Have stammered on without Thy guiding grace,
Have seemed sometimes too weak, again too bold,
Have wounded, hindered, grieved, antagonized.

Forgive us, Lord; we have not sought Thy gift;
Our tongues have been untouched by holy flame.
Our faith how frail! Thy purpose, to outpour
Thy Spirit on all flesh, is unfulfilled,
Still thwarted by our lack of trust in Thee;
Too much alone we've striven. Lord, forgive.

So we implore Thee for the gift of tongues,
The gift of making others understand;
Not in the myriad languages of earth,
Nor strange, ecstatic, mystic utterance,
But in a speech more human, more divine;
That those who hear may answer, heart to heart;
That words, mere words, no longer may impede.

O Holy Spirit, fill us with Thy power;
Grant us the Pentecostal gift of tongues.

By

LYREL G. TEAGARDEN

Missionary to China serving
temporarily in Japan

WORLD CALL



Religious Education
Number

NOVEMBER 1928

15 CENTS

© CHARLES ALLAN WINN

A Prayer



Offered by
GLENN FRANK
at the opening of the
Wisconsin State Legislature

ALMIGHTY GOD, Lord of all governments, help us, in the opening hours of this legislature session, to realize the sanctity of politics. Save us from the sins to which we shall be subtly tempted as the calls of parties and the cries of interests beat upon this seat of government. Save us from thinking about the next election when we should be thinking about the next generation. Save us from dealing in personalities when we should be dealing in principles. Save us from thinking too much about the vote of majorities when we should be thinking about the virtue of measures. Save us, in crucial hours of debate, from saying the things that will take when we should be saying the things that are true. Save us from indulging in catch-words when we should be searching for facts. Save us from making party an end in itself when we should be making it a means to an end. We do not ask mere protection from these temptations that will surround us in these legislative halls; we ask also for an ever finer insight into the meaning of government, that we may be better servants of the men and women who have committed the government of this commonwealth into our hands. Help us to realize that the unborn are part of our constituency, although they have no vote at the polls. May we have greater reverence for the truth than for the past. Help us to make party our servant rather than our master. May we know that it profits us nothing to win elections if we lose our courage. Help us to be independent alike of tyrannical majorities and tirading minorities when the truth abides in neither. May sincerity inspire our motives and science inform our methods. Help us to serve the crowd without flattering it, and believe in it without bowing to its idolatries.

Are You Interested in Young People

who are sincerely training for Christian Service?

A THANKSGIVING OFFERING

will multiply the blessings of Young People's summer conferences and other agencies for the inspiration and training of youth.

Help Build for Tomorrow by Training Leadership Today

OBSERVE THANKSGIVING DAY

with program (furnished free) and generous offering
(please remit promptly)

United Christian Missionary Society

Missions Building

Indianapolis, Ind.

*Over Two Hundred Thousand People
will be reached by*

WORLD CALL WEEK

November 11-18

*Judging by Requests That Have Already Come in
for Material*

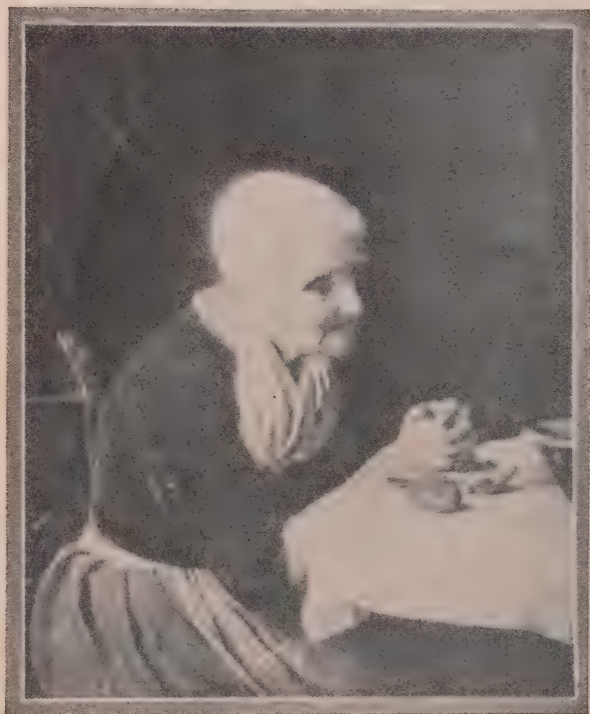
Information and Material Cheerfully Supplied

World Call

Missions Building

Indianapolis, Indiana

On Giving Thanks



"Saying Grace" by A. Siegert



There is so much strong men are
thankful for—

A nation's progress, or a slow strife's
end;

And though I join my praise with
theirs today,

Grave things are these I scarce can
comprehend,

So vast are they;

And so apart, dear God, I pray Thee
take

My thanks for these Thy little bless-
ings' sake.

The little, common joys of every day,
My garden blowing in an April wind,
A linnet's greeting and the morn-
ing fall

Of happy sunshine through the
opened blind,

The poplars tall

That guard my threshold, and the
peace that falls

Like Sabbath stillness from my humble
walls.

The little, simple joys that we forget
Until we lose them; for the lamp that
lights

The pages of the books I love the
best,

The hearth's red welcoming on
winter nights,

The kindly jest

That moves within its circle, and the
near

Companionship of those the heart holds
dear.

The dear, accustomed joys we lightly
take

Too much for granted sometimes, as
a child

His father's gifts; and, so remem-
bering,

For these my thanks, for these my
treasures piled,

Each simple thing

Those wiser may forget, dear Father,
take

My thanks for these Thy little bless-
ings' sake.

—THEODOSIA GARRISON, in *The Earth Cry*.

WORLD CALL



DECEMBER 1928

15 CENTS

These are the Homes

That Will Receive the Offering You Make on Christmas!

They are the Benevolent Institutions
maintained by the
United Christian Missionary Society

Homes for Children

Child Saving Institute, 42nd & Jackson, Omaha, Nebraska
Christian Orphans' Home, 2951 N. Euclid Ave., St. Louis, Missouri
Cleveland Christian Home, 11401 Lorain Avenue, Cleveland, Ohio
Colorado Christian Home, 29th Street & Tennyson Avenue, Denver,
Colorado
Juliette Fowler Home for Children, 200 Fulton Street, Dallas, Texas
Southern Christian Home, 176 Cleburne Avenue, Atlanta, Georgia

Homes for Aged

California Christian Home (Massie), R. F. D. No. 2, Box 941, San
Gabriel, California
Christian Old People's Home, 873 Grove Street, Jacksonville, Illinois
Emily E. Flinn Home, 615 West 12th Street, Marion, Indiana
Florida Christian Home, Murray Hill, Jacksonville, Florida
Northwestern Christian Home, Walla Walla, Washington
Sarah Harwood Hall, Junius Heights, Dallas, Texas

*"O Filii et Filiae
Gloria in Excelsis Deo!"*

Everybody Says

"Merry Christmas!"

It's all right to Say It With Flowers, too,
For instance, a Nice potted plant or
A dozen of Something you can get
For about a Dollar and a Half.
But before you dispose of your
Friend with Flowers
Stop and Think that with that same
Money you can say "Merry Christmas"
(at least) Eleven Months longer
Than the Potted Poinsettia
And with something that will cheer
And redound to the joy of
Countless Others the World Around
As well as the Giver and the Givee!
And that, after all,
Is really saying
"MERRY CHRISTMAS"



WORLD CALL

For Christmas

An Exquisite Christmas Card accompanies each gift order with the name of the giver inscribed on it

*Fill out and mail this blank
with additional names on an
accompanying sheet to*

WORLD CALL OFFICE

222 Downey Avenue, Indianapolis, Indiana

DEAR WORLD CALL: I am one of those who knows that the advent of the Christ child was not intended to usher in a season of hollow giving. Please send WORLD CALL for a year to the following:

Name _____

Address _____

City _____

State _____

Name of giver _____



Czechoslovakian Christmas card by the Bohemian artist, Ales

We Are Magi All

We are magi all,
 Following afar
 Our shining star,
 Seeking the Sacred Stall,

 Bringing our gifts of gold
 And a love intense
 For the new-born Prince
 Of whom the angels told;

 Turning home again
 With a wonder-story
 Of the trail of glory
 That led over hill and plain;

 For we are magi all,
 Telling afar
 Of the guiding star
 That gleamed o'er the
 Sacred Stall.

—GEORGE E. MILLER

Damoh, C. P., India

SPokane University